

# THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

OLD SERIES, VOLS. 22 AND 8.

JACKSON, MISSISSIPPI, MARCH 9, 1899.

NEW SERIES, VOL. 1, No. 16

In Cincinnati in one month no less than sixty thousand pieces of mail were left in the office for want of proper address or postage.

Bro. Powell, of Tula, Miss., regrets that the printers got his "Little Foxes" slightly mixed. The trouble grew out of the shape of the manuscript. The intelligent reader can easily make the correction.

Mrs. E. J. Sears in the *F. M. Journal* says of the North China Mission: "Two weeks ago we had twenty baptisms here. Among them an old woman of seventy, who had come four miles, an other of sixty-two had walked ten miles to come and be baptized. Of eighty-five people baptized this year twenty-six were women."

Let us all get ready for a long, strong pull for our Mission Boards now. Less than two months and our convention year closes. With so bright an outlook before our missionaries we cannot afford to go to the convention with a debt. Mississippi has paid to the Foreign Board up to the first of this month only \$2,097.98. We are behind on our apportionment nearly \$5,000. We need to stir ourselves.

The Filipinos are hard to down. A battle was fought on the 7th, six miles from Manila. Seventeen insurgents were killed and many wounded. One American wounded. Gen. Otis, it is thought, will make a forward movement across the Island as soon as reinforcements arrive from Hong Kong. It is now fully decided that the insurgents must be subdued before terms of peace can be entertained.

Senator Vest, of Missouri, in an address in the Senate on the death of Senator Morrill said: "When I came into the Senate, at the first session of the forty-sixth Congress, in March, 1879, there were seventy-six members of this body. Senator Morrill is the fifty-second of that number who has passed across the dark river and into that shadowy realm to which we all hasten. There are now but eight members of the Senate who were here in 1879, and this gastly statement shows the energy and pertinacity of death, and that every human pathway leads to an open grave."

## Revival Meeting at Greenwood.

The Lord gave us good weather, and we had large and attentive congregations throughout the meeting. Bro. E. P. Jones, of Columbus, preached for us eleven days and didn't waste any time talking about other things, but preached the truth. Many were led to seek the Lord, and there were seven professions of faith. Three have joined on profession of faith and three by letter. We hope for others, and for better work for the Master. We have never had more acceptable help in a meeting than Bro. Jones gave.

A brother who has recently begun preaching in the Delta says no one knows the number of obstacles and the great opportunity till he comes here to work. I have now been here a year. There have been eighteen members added. We have now nearly fifty members. The forty members we have had, through the year, have averaged about \$40.00 a member for all purposes.

P. I. LIPSEY.

## Marriages.

Married, March the first, 1899, Mr. R. A. Martin, and Miss Linnie Yelvington. At three o'clock P. M. they were pronounced husband and wife, by G. L. Martin, the father of the groom.

May the divine blessings of our Lord ever be with them, and their life be a happy one.

G. L. MARTIN.

Tillatuba, Miss., Mar. 2, '99.

At the home of Mr. James Lynch in Lafayette County, at 4 P. M. March the first, 1899, Mr. J. C. Eskridge, and Miss Jimmie Lynch, were united in marriage by the writer. Both of Lafayette County, Mississippi.

W. I. HARGIS.

We had a number of welcome visitors at our office this week. Brethren Hearne, Duncan, Noble, McClellan and Buck were here in a meeting of the Board of Directors of Mississippi Baptist Publishing Company. Dr. Hurt and Rev. H. M. Long were also present.

## Missionary Institute.

Dear Baptist:

Will you allow me to speak of our Missionary Institute? Perhaps others will adopt the idea, and good will come of it.

### PURPOSE.

To learn of Missions. To learn all we can concerning the subject. The reasons, the field, the progress, the status, the outlook, our duty, our warrant, our legitimate hope and expectation.

To give you an idea of the work, I append the last program that was rendered and discussed.

### Program.

1. The Vineyard.—Mrs. J. R. Carter.
2. The Workers.—Mrs. T. C. Lowrey.
3. Bible Reasons for Chinese Missions.—Mrs. Linnie Ray.
4. Acrostic.—Things that would come to China by the introduction of Christianity.
1. C.—Miss Cora West.
2. H.—Miss Anabel Hall.
3. I.—Miss Helen McWhorter.
4. N.—Miss Lula Taylor.
5. A.—Miss Mabel Cartwright.

### COLLECTION.

Mrs. Carter read a splendid paper showing the prospect and possibilities of the "Vineyard."

Mrs. Lowrey an instructive report on the "Workers." "The harvest truly plenteous, but the laborers few." One to 4,500,000.

I wish I could encroach upon your space to report in full the "Bible Reasons" as given by Mrs. Ray. Hearing them, our heads and our hearts asserted "we must go or send."

The young ladies were given their subjects just as they appear on the program, and left to select the word according to their own opinion.

Miss Cora showed how "Christian Literature" would come to China, and uplift it from its degradation.

Miss Anabel thought "Health" would result from the introduction of Christianity.

Miss Helen showed how the correct "Idea of Religion" would be brought to the minds and hearts of

the people, and the consequent uplifting and development.

Miss Lula, in a very interesting way, portrayed how the coming of Christianity would introduce "New Things" to the upbuilding of the people.

Miss Mabel found, in the letter assigned to her, the concept of the "Almighty God." The Chinese would learn of Him, and grow stronger in the contemplation of His omnipotence and love.

Every subject is open to general discussion. No long-winded discourses. Short, sharp, and to the point.

A. H. ELLETT, Pres.

## Biloxi Notes.

The work here is necessarily slow on account of Romanism. Our church location is very much against us. We ought to move. Hon. E. M. Barber offers to present the church with a lot in a good location, provided a church building be put upon it. This ought to be and can be done if all will work together.

W. BILBO.

Dear Sir:

Seeing an appeal in the last issue of THE BAPTIST for Missions in Cuba, I enclose five dollars for that work, trusting that you will kindly see that it is applied to the work in Cuba exclusively, and oblige:

A BAPTIST.

Natchez, Miss., Mar. 6, '99.

"A minister's little girl and her playmate were talking about serious things. 'Do you know what a backslider is?' she questioned. 'Yes, it's a person that used to be a Christian and isn't,' said the playmate promptly. 'But what do you s'pose makes them call them backsliders?' 'Oh, that's easy. You see, when people are good they go to church and sit up in front. When they get a little tired of being good they slide back a seat, and keep on sliding till they get clear back to the door. After awhile they slide clear out and never come to church at all.'"

Christian Work.

The path of the just is as a light that shineth more and more unto the perfect.



## Our Pulpit.

## Paul's Prayer For the Philippian Christians.

R. A. VENABLE.

Phil. i. 8-11.] Paul believed in the power of prayer. He repeatedly called attention to his prayers in behalf of his readers. See Rom. i. 9-10; Eph. i. 16-23; Col. i. 14-19; Col. i. 9-16; 1st Thess. i. 3.] His conviction, that prayer is one of the most potent means which the minister of the Gospel has given him for the development of those of whom he has the care and responsibility, gave tone to all he said and wrote. Work could not supersede its necessity, nor could it take the place of work. These must go together in the life of a successful preacher of the Gospel. It is God's plan.

1. Paul exhorts God to witness the sincerity of his earnest and prayer for his brethren. "God is my witness, how I long after you in the tender mercies of Christ Jesus." The tribunal before which all our purposes are to be formed and tried is God himself. It amounts to little after all what men may think, as to the integrity of our motives or the purity of our purposes. One cannot conclude because he has the esteem and confidence of his brethren as to the sincerity of his purpose, that is sufficient. We may deceive the brethren. We must leave more to their good opinion, more than our own. We may be self-deceived. But we cannot deceive God. We cannot conceal our spirit from him. We must not only realize that all we do, feel, think and are, is open to the divine inspection, but must rejoice that it is so. The heart thrown open to the divine inspection cannot remain long self-deceived. We should never be willing to act from any motive which we are unwilling to call God to respect.

II. Note the spirit which animated the prayer of the Apostle. He longs for them "in the tender mercies of Christ Jesus."

Not his natural affection for them. Paul was evidently a man of strong affections. He could and did love his friends with a noble ardor, I have no doubt. There are striking indications of this in his life and work. Nor was it a love prompted by the tender sympathy which they had shown him, in his labors and sufferings, such as is natural to men. It is not a mere expression of Paul's own unaided nature, nor his renewed nature, exercised in an expression of tender regard, but an affection so identi-

fied with Christ Jesus, in a personal union with him, that is to all intents and purposes, Christ's own love expressing itself through Paul. The very atmosphere of his longing, the life of it, was the tender mercies of Christ Jesus. It was Christ mercifully loving the Philippian Christians, through the personality of Paul. Christ lived so fully in Paul that he said "for me to live is Christ." Paul could not have been content with a personal interest in his brethren, save as that personality had become thoroughly one with Christ.

III. Note the purport of Paul's prayer. "And this I pray, that your love may abound yet more and more in knowledge and in all discernment so that ye may approve the things that are excellent."

Such is the first blessing asked, with the purpose to be realized. (1) The love which Paul prayed to have abound exceedingly, "more and still more," was the mutual love, one of another, in the church at Philippi. Paul was not remiss in enforcing the duty of love. It was to him the fundamental principle in the Christian life. This lacking, all was wanting. To the church at Thessalonica, said, "And the Lord make you to increase and abound in love, one toward another, and toward all men, even as we do also toward you; to the end that he may establish your hearts unblameable in holiness before our God and Father, at the coming of our Lord Jesus with all his saints." (Thess. iii. 12-13.) It would be difficult to find a passage in John's writing in which more importance is attached to love, than this one. Stability of Christian character and life, with an unimpeachable rectitude before God, is made to depend on it. Love in the text is made to furnish the controlling principle in applying what is excellent. We are so accustomed to think of John as the Apostle of love that we have not been to accord to Paul the credit due him in this regard. In 1st Corinthians 13, does not by any exhaust the emphasis which Paul placed upon this fundamental grace of the Gospel.

(2) The Apostle indicates the direction in which this growth of love should be realized, "in knowledge and all discernment." The abounding of love for which Paul prays is viewed from two aspects: advanced knowledge and right spiritual discernment. Love in the Christian must not be an unregulated impulse; it must be an intelligent and discriminating love. The knowledge here spoken of is a

knowledge of ethical and divine things and must become the regulative force in the Christian's life, determining the circumstances, aims, ways, and means to be employed by love. Otherwise love would often drive one into the most extravagant fanaticism. The spiritual discernment is more specific and applies the knowledge in the more delicate situations in life. It furnishes the tact necessary in the doing what is prompted by love, and dictated by the knowledge of which it is a helpful companion. Nearly related to wisdom, it is that which enables us to make what in itself is a good work a beautiful work. Giving a moral and spiritual value to the way we do what love prompts and knowledge determines upon.

(3) Love joined in holy companionship with knowledge and discernment, qualifies the Christian to discriminate between things that differ. "Approve (or prove) the things that are excellent." Questions of casuistry constantly present themselves to the Christian. Moral discernment, the power to determine what is good from what is bad is not given to the Christian all at once. Regeneration does not inform the soul on all moral issues but training and development in knowledge and discernment brings this grace into stable and authoritative exercise. Paul taught his Roman readers that the renewing of their minds would enable them to make trial of or determine what is that good, acceptable and perfect will of God.

One of the errors to be avoided in the development of this power to discriminate between the good and the bad is to suppose that it is all the result of prayer instruction and careful self-discipline. Paul prays that his readers may have this power; and in the fact that he prays for it is a manifest proof that it must in part be divinely wrought. Besides, Paul here associates with an abounding love in knowledge and all discernment. It comes as the resultant from other graces. Love is the solvent of many a knotty question in the domain of right and wrong.

(2) "That ye may be sincere and void of offense unto the day of Christ."

(1) These graces are dependent in a large measure upon those before mentioned. Purity, simplicity, freedom from all that is fraudulent or foreign to the fullest and freest transparency in character and conduct, is an indispensable grace in the formation of the highest type of Christian manhood. It must transfigure itself throughout

the entire man, his thoughts, his feelings, his volitions, must all be clarified from every semblance of insincerity. It is said every man is three men. One the world knows, the other the man himself knows, and the last is known only to God. Purity, openness of character, and purity of life under the transforming power of God, merges these three into one. For what the man seems to the world and what he believes himself to be is the one whom God knows and engages to save. Every outward act, and inward purpose are expressions of the hidden man of the heart wrought upon by the Divine Spirit. But it is probable that Paul included in this grace not only all that was Christly in Christian character, but also a healthy taste for pure doctrine, eschewing all that is false and subversive of the moral healthfulness of the soul.

(2) But this purity must be associated with freedom from all cause of offense or stumbling. Give the believer an abundant love in knowledge and discernment, that he may discriminate the good from the bad, together with purity of character and conduct, and there can be no occasion in him for stumbling and he will not, and cannot be the cause of others stumbling. He can suffer no harm himself nor bring harm to others. The forces of error may rage around him, but he is firm footed and secure from harm. His influence can neither mislead nor grieve others. Nothing can or will be laid to his charge in the day of Christ. His whole life becomes an offset against the day of judgment. What he has been in himself and what he has been to others will cast away suit which may be brought against him in the day of Christ.

IV. Note the concomitants of the graces for which Paul prayed. "Being filled with the fruits of righteousness which are, through Jesus Christ, unto the glory and praise of God."

The life in which the graces for which Paul prayed are wrought by the divine power, will be filled with the fruit of righteousness full of good things in us, for us, and by us. Such a life will be luxuriant with the fruit which shall be the manifest tokens of God's glory through Jesus Christ. The glory of God expresses the sum total of the divine perfections. The love of God's children, abounding in discriminating knowledge, their being filled with the fruit of righteousness, manifests the glory of God as a redeeming God. "Every holy character is a testimony to

the divine character and efficiency of the work of redemption."

## PRACTICAL SUGGESTIONS.

1. Remember that much of Christian character and usefulness is divinely wrought. It lies beyond the power of man to effect.

2. Remember that the divine efficiency may be called into operation for the asking.

3. Remember that our power to discriminate between the good and the bad, to be pure and harmless, is the result of development under God's grace.

4. Remember we glorify God in Christian development.

## The Great Opportunity.

The Baptists of the South have never, in all their history, had such an opportunity to do a great work for the Master as is now presented to them in the Island of Cuba.

A marvellous conjunction of gracious Providences have conspired to create it. The political oppression of centuries brought on a bloody and devastating strife, which has resulted in the complete overthrow of Spanish power and the freedom of the island.

The Catholic church through all these centuries has lent its influence to the political oppressors, and now shares the odium in which they are held. Their priests, almost without exception, are Spaniards, and are personally obnoxious to the dominant people of the island.

The Cubans class the Catholic religion as a part of the Spanish power, and hold them as united in a common destiny. The banishment of the one means, logically, the banishment of the other.

The Baptist ministers have been wonderfully successful. There are more Baptists in Cuba to-day, by far, than all other Protestants combined.

Our modes of worship are attractive to them. The freedom incorporated into our religious faith—the independence of our churches—the voluntariness of our worship—the religious freedom Baptists everywhere proclaim—are in harmony with the Cuban ideas of religion.

The pronounced difference between the Catholic faith and that of the Baptist renders our churches popular to all real converts. When the Catholic doctrine of salvation by union with the church is discarded, and that of salvation by personal acceptance of Christ as a Savior follows, conviction at once arises that all Christ's requirements should be obeyed. Turning at once to the law and the testi-

mony, having no sectarian education to warp their minds and no denominational or social prejudices to consult, they at once follow Christ in baptism and accept all His teachings. To become a Baptist is the natural result of conversion.

The effort of our Baptist people to plant their faith in Cuba has, in the main, been wise. There has been no effort to Americanize our Cuban churches. Almost the entire work of evangelization has been done by Cuban missionaries. They understand and share all the social, mental and racial peculiarities of their people, and find no difficulty in approaching them. The American, however intelligent or zealous, is a foreigner and such must always be. Other things being equal, he can never be so efficient as the native missionary.

In addition to this, some of our best ministers and teachers have had the advantages of American training. The purchase of a handsome property in the very heart of the city attracted the attention of the people, gave assurance of permanence and power in the movement, and thus secured the respect of many of the better classes of Havana, while it furnished the proper facilities for a great and growing work. Nothing has been more conducive to our success than the possession of a suitable burial place for our dead. Without this success was impossible. The Catholic church controlled all the cemeteries in Cuba, and in them no Protestant could be buried, except in that portion devoted to paupers and the criminal classes. No organization could become popular in Cuba whose members and their families were denied, both by church and State, a decent burial for their dead.

The persistent efforts of the Catholic clergy, headed by the Bishop of Havana, to close the gates of the Baptist cemetery, showed their estimate of its worth to our cause.

The narrow limits to which Protestant worship has been confined by the politico-religious power of Spain have all been removed. Religion is as free in Cuba as in the United States. The flag of our country carries with it, wherever it is planted, the full right to worship God as we please. In no other land where Catholicism has dominated is this saying true. Even England puts limitations upon other forms of faith than those of the Established Church. The United States and Cuba are the only lands beneath the stars where soul freedom in its fullness is found.

In our country it has been the growth of centuries. To this glorious inheritance Cuba was born in a day.

Soul freedom is the great contribution of our Baptist people to the science of government. It is one which sheds glory upon their heroic past, and one that will enlighten the world.

God has given to the Baptists the religious guardianship of this first-born of our principles, and bids us train it for His glory and as an example to the world.

There are thousands of members of our churches who have accepted Christ as their Savior and their King, who have done nothing worthy of their high calling to honor Him or to benefit the world. If they ever intend to do anything for His glory or for their race—if they do not mean to enter heaven empty handed, and stand before their King without an offering—if they do not expect to wear through eternal ages a starless crown, let them not miss this opportunity.

## The Peace of God.

There is one unmistakable evidence that accompanies the gift of conversion. It is the afterglow, the joy, and the rest in the heart known as "The Peace of God."

This is not such a feeling as arises from the sense of duty discharged, or of having given yourself to God. It is the consciousness that the heart feels, that its sins are pardoned and that a capacity has been imparted to it of walking in newness of life, and of being made "meet for an inheritance with the Saints in light."

You are not yet a conqueror. You are but an enlisted recruit just putting on the uniform of the soldier. You have not seen the Hill of San Juan, much less ascended it. You have trodden no paths of valor, you have crucified no self and put no world beneath your feet. You have only joined the army, nothing more. You are only an enlisted Christian. You need the fire and flash of battle, the knowledge of the baptism of suffering to make you a veteran.

All the wandering in the wilderness was but preparatory to the passage of the Jordan, and the drillings, the marches and counter-marches that were necessary for the subjugation of the land that spread out before them.

The observance of church requirements alone will not enable you to pass over the Jordan. The mere singing of the words—

"On Jordan's stormy banks I stand  
And cast a wishful eye,  
To Canaan's fair and happy land  
Where my possessions lie."

These are mere rhapsodies. We must seize our weapons and follow the loyal cohorts over. Our love to Christ must be far deeper seated than any church. It must have deep and permanent lodgment in the heart. It must burn there in continual flame as the old Fire Worshipers maintained their fire, as the Ghebers kept theirs forever burning.

The worship of today runs very largely through established lines, in which church supremacy is largely accentuated. The Annual Meeting, the Association, the State Convention, are great epochs with us. More important, and underlying all these good things should be a deep spiritual communion with its great love center resting on the Savior's breast, giving a oneness, a united consecration to all the work.

It may be that no ideal church exists, or ever did exist. It is probable that in Apostolic churches very many of the same conditions existed, that we lament today. Like us, they had their tares and unwise Virgins, and thorny ground hearers, and those whose actions made shipwreck of their faith.

T. E. TATE.

Dear Bro. Searcy:

I have been indoors two months with "the grippie." Dr. B. F. Leavelle, my faithful physician, recommended a visit to Aberdeen, and we start today. I shall remain a month, and hope to recuperate rapidly.

Brother Carter has been sick a week, but is up again.

Deacon "B. G." College President, filled his place last Sunday, and collected about one hundred dollars for Foreign Missions. I shall write to THE BAPTIST from Aberdeen for one month. Pray for us.

ST. CLAIR LAWRENCE.

Blue Mountain, Mar. 1 '99.

Mr. T. J. Bailey:

I send two dollars for THE BAPTIST, and if I am not too late, send the Home and Farm. I am a poor man and thought I was not able to pay for the paper. Last week I missed THE BAPTIST, and felt like I had lost more than two dollars. There are so many good pieces in it. They help me to live a better Christian life. I can read them, and it seems like, got closer and closer to my Savior.

Your brother in Christ,

H. M. RUSSELL.

Hambone, Miss., Feb. 27, '99.

In Uganda, Africa, in ninety years, 500 churches have been organized with 600 teachers and 60,000 under instruction. —The Baptist Argus,



## Old Mississippi Baptist.

Dear Bro. Searcy:

After a brief delay I write to say that on my way the other day I came across a paper called *The Mississippi Baptist*, at this writing, just fifty-two years, one month and three days "old," having been published in the City of Jackson, February 2, 1847, W. H. Taylor, editor; B. Alberson, printer. Motto: "While men slept, his enemies came and sown tares among the wheat."

Four page, one column paper, eighteen inches long and fifteen inches wide. Type slightly smaller and lines a little more closely printed than that of *THE BAPTIST*—our present paper, which would make it contain a little more than one-fourth as much reading matter as *THE BAPTIST* yet being the same price—two dollars "a year." Thus it is clearly seen that the paper now given to Mississippi Baptists for "two dollars a year," would, at the rate charged fifty years ago, cost at less than seven dollars, instead of two dollars.

But there was not the slightest intimation, so far as I can learn, of any one having complained of that paper being "too high." Indeed, when we behold the feast to which our fathers and mothers were bidden each week there can be no doubt that to be *hungry* and *thirsting* soul after the things of "the Kingdom of God" that that paper was amply worth "two dollars a year," and yet the contents are incomparably few and small when put alongside of our present paper—*THE BAPTIST*.

But let us see the subjects: "The Home Work of Foreign Missions"—"Agents"—"Bible Distribution"—"An Episcopalian and a Baptist, at the late meeting of the New York Tract Society"—"Study of the Scriptures"—"The Cloud on the Saint's Deathbed"—"To The Boys—Seven Classes of Company to be Avoided"—"To the Friends of The Mississippi Baptist."

"Meeting of the Convention Board"—"Associational Ministers"—"Destitution in Southeast Mississippi"—"To the Convention of the Baptist Denomination of the State of Mississippi"—"The Baptists of Alabama and Mississippi"—"Letters Received"—"Rev. I. T. Hinton's Report"—"It is the Duty of Professed Christians to Abstain from all that Exhorts"—"A patch on both knees and gloves on"—"The Contended Boy"—"A Duel Prevented"—"Mental Aliment"—"Power of Religion," etc.

And the above does not include news items and short paragraphs, etc.

Now who will say that this great variety of interesting subjects coming fifty times a year is not worth to the pious soul, weary mind and trusting heart of one of God's children—when carefully read and thought on—two dollars and more? Much more than is our own paper worth all it costs—two dollars.

J. J. W. MATHIS.

## Mississippi College.

We are called on to help the College again. A number of our best people say that we are under moral obligation to do so, and we are. But this is not all. The time will come, and now is, when Mississippi College will shine with a splendor that reflects the grace and wisdom of every helper in her time of need.

I visited Clinton recently, and as I strolled over the campus and saw many familiar objects, the faces of many fellow-students with whom I had mingled under these stately oaks rose before me. I heard their merry voices, and saw light, life, faith, and hope, beaming in their eyes, as of yore. My mind ran out inquiring of their after life, and as I recalled many merchants, farmers, lawyers, doctors, teachers, and preachers, in country, town, and city, in Mississippi, and out of it my heart glowed with delight. These noble sons love their "Alma Mater," and are a pledge of her future success. They love her, and love is God's method of achievement.

I looked in upon the school, faculty, and students, assembled for "chapel exercises." It was a magnificent sight. If Mark Hopkins and a student were a University, what of President Lowrey and his splendid corps of Professors, with his throng of earnest boys! It is not every great man that can succeed as a College President, but Dr. Lowrey is such by inheritance, appointment, and practice.

The praise of the new President was universal. He binds his pupils to him with hooks of steel. And here is what he said, "If any boy has failed to act the gentleman, I don't know it."

With the yellow fever frozen too dead ever to be raised again, and such splendid standards of moral and intellectual manhood, success is sure.

Things are not just what you want? No, and never will be. But you do want to help in a noble work. The College affords the opportunity. If you don't help, you will wish you had. If you don't send your boy there, you will see the mistake when it is too late.

Two hundred and fifty boys will be at the opening of the next ses-

sion. If you are not one of them, it is your misfortune.

Yes, we will endow the grand old school, for in doing so we endow every benevolent enterprise of Mississippi Baptists, giving to them a working force that outweighs any sum of money.

There was a cloud, but it has passed. Let all doubts and misgivings go with it. The future glows with brightest hopes. Dis-ease, discord, and distrust, are rolling back like mists before the rising sun.

If you can't, or will not help us in this glorious work, just keep quiet please, and see us do it.

Yours for the College,

J. P. WILLIAMS.

## Work at Santa Clara.

LETTER FROM BROTHER O'HALLORAN.

Santa Elena 88.  
Cienfuegos, Feb. 24th, 1899.

Rev. I. T. Tichenor, D. D., Atlanta.  
Dear Bro. in Christ, the Lord be with you.

By these lines I will let you know I have just come from Santa Clara. The 21st instant I went to that city and arrived at 10 a. m.; at 12 I preached in a destitute asylum to sixty poor people. At 7 p. m., in the Mission House to over four hundred persons, being congratulated after the meeting on the occurrence. The 22nd at 7 a. m., my wife and I went to the school house where we explained several branches of the instruction to one hundred and sixty-five girls and one hundred and seventy boys; at noon I preached in a private residence; in the evening we made several religious visits, and at 6 p. m., I preached in the theatre. There was not any empty seats, and I calculated there were from eight hundred to one thousand persons attending the meeting, and behind the boxes and narrow passages all people were standing, and the stage also was occupied by old and young ladies. The 23rd, at noon, I preached in the west part of the city to seventy old people by night, in the Mission House, to a multitude which I can truly say from four hundred to five hundred persons—calling to congregate eighty elder persons were joined. For to organize the school was the cause I carry my wife with me. My activity towards Santa Clara work is because the postmaster and another American gentleman are Methodists, working in favor of their church.

Next Tuesday, the 23rd, I must go again to Santa Clara, for the new congregated are awaiting me to baptize them. In every rail-

road station between Santa Clara and Cienfuegos we have had some religious conversation and distributed several tracts. Santa Clara is sixty-six miles from Cienfuegos, and there is between these two places several good railroad stations, as Palnre with a population of five thousand inhabitants, and Cruces which is very important. Next week I will preach in the former place. In relation to Cienfuegos work I ought to say that next Sunday I will have the first religious service. I think this church shall be as good as Santa Clara.

## A Letter.

Dear Dr. Searcy:

Allow a few lines in your valuable paper. I am preaching to three churches in the bounds of the General Association and one in the Convention, a little church that was organized a few years ago by Bros. T. J. Miley and M. R. Cooper. They are building them a house, and though they are weak and few in number they are getting along fine. Think they will be ready to go into it by summer. We had a fine meeting there last summer.

When I read the good letters from the preachers in our dear BAPTIST, of their pleasant work and good paying people, it makes me think how different is our burdens, in this country. I have to work on farm for the support of myself and family and ride from six to eighteen miles to attend my churches, and study at night. Our people are poor and can't pay much and they have not been taught but very little on that line.

I feel like I wanted to write, but my scribble is too long already. I delight in reading *THE BAPTIST*. Please find inclosed my subscription. I have tried to get others to send with it, but have failed, but will still try.

Yours in Christ,

J. A. JOHNSTON.

Waldo, Neshoba county, Miss.,

February 26th, 1899.

Sam Jones soliloquises as follows:

"Do you know that boys are more particular who they go with than girls are? You may think it a strange statement but it is so. A girl will go on the street in open day with a boy who gets drunk, but the minute a boy finds out that a girl gets drunk he won't go out with her. I wish our girls would be as particular with whom they go as the boys are."—*Corinthian*.

Cuba for Christ ought to be our motto now.

## SUNDAY SCHOOLS.

CONDUCTED BY REV. W. F. YARBOROUGH,  
JACKSON, MISS.

## Lesson for March 19, 1899.

Christ the good Shepherd. John 10:1-16.  
Motto Text: "I am the good shepherd; the good shepherd giveth his life for the sheep." John 10:11.

Our lesson is probably a continuation of Christ's teaching at the feast of tabernacles. The shepherd idea grows very naturally out of the position of the Pharisees as teachers and leaders of the people. Their utter unworthiness suggests the mission of true shepherds which in turn leads up to the idea of the good shepherd who gave his life for the sheep.

To get a proper conception of this lesson we must understand something of the tender relationship existing between the oriental shepherd and his sheep. He does not drive, but leads them. He knows them thoroughly, and they recognize his voice and follow him, when they will not follow a stranger. He guards them with his own eye, or puts them in the fold or enclosure, where they will be safe from harm. He provides pasture for them and looks after their needs. Jesus takes up a very familiar Jewish conception of God's relation to his people in the allegory or similitude set forth in the first five verses. Strictly speaking there is no parable in John's Gospel. In applying this allegory we must not expect perfect correspondence in all the details. Jesus presents himself in a two fold light—as the Door of the fold, and the Shepherd of the sheep. In each case there is a contrast between himself and the false teachers of his time.

*The Door.* As the sheep are in the fold under the care of different shepherds, these shepherds may be known by their going through the door of the fold, which is Christ. If they go in and out in his name they are true shepherds, but if they climb up some other way they are thieves and robbers. To the true shepherds the porter will willingly open the door. There is no necessity in finding one to correspond with the porter in the allegory, though some would give this place to the Holy Spirit. As the door is for the sheep as well as for the shepherds, Jesus declares that he is the door, and if any man enters through him, he shall be saved, and shall go in and out and find pasture, i. e. to him who uses Christ as the door is promised safety, freedom, and sustenance.

*The good Shepherd's care for the sheep* is further set forth in his knowledge of the sheep, which extends far beyond the range of human vision. He knows his sheep. He knows them by name. He knows them even as he knows the Father, and as the Father knows him. He knows their strong points and their weak ones; their temptations and their trials; their hopes and their fears. He knows them altogether, and this knowledge means loving favor. Knowing us, he knows what is best for us. He knows our needs, and provides for them. He deals tenderly

*The good shepherd.* There is such a blending of the two ideas of Christ as door and shepherd that it is difficult to draw the lines distinctly between the two, but there is no confusion if we remember that the main point is a contrast between himself and false teachers.

As the door, he discusses his relation to the fold; as the shepherd, to individuals. The first point of contrast as a shepherd is that the sheep hear his voice as he calls them by name and leads them out. He puts all of his own forth, separating them from others, but he does not drive them. He leads them beside the still waters, and they follow him, for they know his voice. As we hear the good shepherds voice calling, how sweet to follow close to him and catch every accent of his gentle voice! The sheep learn this voice so well that they distinguish it from other voices that call, and the stranger's voice they will not follow.

Again the relation of the good shepherd to the sheep is set forth in his sacrifice for the sheep. This is the test of the shepherd's fidelity. The thief comes only to kill and destroy. The hireling cares more for his own life than for that of the sheep, and will desert them in time of danger. Just as David defended his flock from the lion and the bear by risking his own life, so the good Shepherd not only risked his life, but laid it down for his sheep. "All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." Had not he thus sacrificed himself the sheep must have been lost. A traveller from the East tells of finding a shepherd with a great scar on his neck, gotten in an encounter with a wild beast that had attacked his flock. The good Shepherd carries the marks of his encounter with the enemy of souls inflicted in the death grapple. "Greater love hath no man than this."

Why all this toil for triumphs of an hour?—*Young*.  
Life's a short summer, man a flower.—*Dr. Johnson*.

By turns we catch the vital breath and die.—*Pope*.  
The cradle and the tomb, alas! so nigh.—*Prior*.  
To be is better than not to be.—*Sevill*.

Though all man's life may seem a tragedy.—*Spencer*.  
But light cares speak when mighty griefs are dumb.—*Daniell*.  
The bottom is but shallow whence they come.—*Raleigh*.

Your life is but the common lot of all.—*Longfellow*.  
Unmingled joys here to no man befall.—*Southwell*.

Nature to each allots his proper sphere.—*Congreve*.  
Fortune makes folly her peculiar care.—*Churchill*.

Custom does often reason overrule.—*Rochester*.  
And throw a cool sunshine on a fool.—*Armstrong*.

Live well; how long or short, permit to heaven.—*Milton*.  
They who forgive most shall be most forgiven.—*Bailey*.

Sin may be clasped so close we cannot see its face.—*Trench*.  
Vile intercourse where virtue has no place.—*Somerville*.

Then keep each passion down, however dear.—*Thomson*.  
Thou pendulum betwixt a smile and tear.—*Baron*.

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A pastor who expects "only a small offering" generally gets it. "Expect great things from God, and attempt great things for God." Ask for a good collection. Set the figures at what you think ought to be given, and press for the mark. Men who do great things for God purpose and plan, and purpose with patience until it is accomplished.—*Foreign Mission Journal*.

The Curative Properties, Strength and Effect of Dr. M. A. Simmons' Liver Medicine are always the same. It cannot be equalled.

## Gatherings and Meditations.

BY H. F. S.

*Service and services.* Attending church services and attending to Christ's service are things which differ. There may be services without service, performance without worship.

*Move or be moved.* The preacher who is not ever growing is ever going, and he who is ever going is never growing. Short and full sermons tend to long and fruitful pastorates, but it requires a vigorous and growing man to make them.

*Placing and keeping.* God's providence will never put you where his grace cannot keep you. Blessed assurance! But it is presumption to tempt God, to put him to an unnecessary test, by putting ones self into dangerous places, where God does not lead, and then expect his preserving grace.

*Forgiveness.* "He that cannot forgive others breaks the bridge over which he must pass himself; for every man has need of forgiveness."—Lord Herbert. "If ye do not forgive, neither will your Father which is in heaven forgive your trespasses."—Jesus.

*How to draw.* "To draw people to church you must lead the way. The only way to get in is to go out. To get outsiders in, the insiders must go out, but they must go out after others, and come back. If the insiders stay out, they will never get the outsiders to come in." Churches seek preachers who will draw and hold and mold. Preachers also seek churches which will draw.

*To know one.* 1. To know simply that a certain person is called by a particular name and answers to it. 2. To know to be acquainted with, one's character and conduct, whether good or bad. 3. To recognize and appreciate one; to have affinity and sympathy, to have something in common, with him; to understand him through love—just as Christ knows his sheep and they know him, like the Father knows him. This knowledge of God and Christ is eternal life.

## "Thou Art With Me."

CHAT. A. LOVELESS.

No sweet truth can be dearer to the Christian heart than this one. David reached the climax of heavenly feeling, and rested in the fullness of loving assurance as he sang these precious words.

The fact that Duty is ever with us, around us, yea, in us, should, and does stimulate the soul to more

complete trust and to entire consecration. Long before our blessed Saviour gave his promise of, "Lo, I am with you always, even unto the end of the world," David realized His presence, and in this Psalm gives double assurance of God's nearness to His children. Note the changes through which this assurance came:

1. Accepting the Lord as his shepherd made him feel secure.

2. He knew it was the leadership of this Shepherd that he lay "down in green pastures, and walked" beside still waters.

3. When his spirituality began to lose its vigor, and he felt himself moving away from God, he cried out, "Restore unto me the joy of thy salvation," and as his Shepherd tenderly made his presence known, hear him joyfully exclaim: "He restoreth my soul!"

4. And as he trod the heavenly highway, and felt strong in the Lord; as hope brightly beamed upon his pathway, making joy in his heart, and giving gladness to his soul, hear him again as he rapturously exclaims: "He leadeth me in the paths of righteousness, for his name's sake." And:

5. As he peers the future and beholds the time when he shall have crossed the confines of youth and middle age; when he shall look back instead of forward; to the time his sun shall pass its zenith, and begins to hide itself behind the western hills, and the shadows of old age begin to creep over him, yea, when death's own hand shall beckon him away, and when he must enter the shadowy valley, which some so much dread, reverently listen to his last words: "Though I walk through the valley of the shadow of death, I will fear no evil." Why, David? You will then be weak, helpless, your hands rattle; your tongue silent, your eyes sightless, your ears deaf; why say ye "I will fear no evil?" Because, "Thou art with me." O, blessed assurance, sweetest and most precious truth! Jesus who said, "I am the good shepherd," is with all who love and serve him.

Lord, let us, make us, appreciate these truths, for we know that no matter what our environments, thou art with us—in our joys and trials, our sorrows and sufferings, our joys and pleasures. Let us live every hour for this. Graysport, Miss.

T. L. Tyner, Acme, Miss., writes: My mother has used Dr. M. A. Simmons' Liver Medicine thirty years, since it cured her of curable Dyspepsia. She still uses it for her general health. A package of Zeilin's was once given her. It did not act satisfactorily.

## The Greatest Need.

More spirituality in the ministry and the churches is the greatest need of the hour. This is everywhere so manifest, that the cry of worldliness comes from every quarter. Of activity there is much; of restlessness and want of confidence too much; of revivals and brotherly kindness to little; of unsettled pastorates and throwing good men of the ministry out of work more widespread than ever before.

Surely to meet this great need, we should most humbly and earnestly pray for the gracious presence and help of the Holy Spirit in the least as well as the greatest of our work. Only when we honor God can He afford to honor us.

A. P. COPELAND.

## AT THE CAPITOL.

I am in my seventy-third year, and for fifty years I have been a great sufferer from indigestion, constipation, and biliousness. I have tried all the remedies advertised for these diseases, and got no permanent relief. About one year ago, the disease assuming a more severe and dangerous form, I became very weak, and lost flesh rapidly. I commenced using Dr. Mozley's Lemon Elixir. I gained twelve pounds in three months. My strength and health, my appetite and my digestion were perfectly restored, and now I feel as young and vigorous as I ever did in my life. L. J. ALLDRED, Door-keeper Georgia State Senate, State Capitol, Atlanta, Ga.

No other medicine Builds Up and Fortifies the system against Miscarriage as well as Simmons Squaw Vine Wine or Tablets.

## Playing Checkers.

With a great many Christians it is a question whether it is wrong to play checkers or not. Indeed some contend that it is right. To my mind it is clear that it is wrong and a sin before God to engage in the game or any like it. I will give a few of the many reasons why I think playing checkers is wrong. First, there is neither a command, precept nor example given for it in God's word. God's word is the rule that should govern our words, acts, deeds and life. There are great principles laid down in God's word for the governing of man. Those things that we have a command, precept or example for we ought to do. But those things that we have neither command, precept or example for we should leave off. Will any one say that we have either command, precept or example for playing checkers. No, it is without a thus saith the Lord. In the next place God's word condemns it. "And have no fellowship with the unfruitful works of darkness but rather reprove them."

Now, in playing checkers, has it the seal of God's approval upon it. If it is not of God it is of the devil, and if it is of the

devil it is an unfruitful work of darkness. Then, if this is an unfruitful work of darkness God calls on you and I to reprove it.

Again, God's word says "prove all things, hold fast that which is good." The same law that would tell us to hold fast that which is good would say reject that which is wrong. Is playing checkers good, if so, we ought to hold fast to it, if it is wrong we ought to reject it.

Let us see whether it is good or not. Is it not clear that playing checkers in the light of the Bible is not of God, if it is not of God it is of the devil and nothing good can come from him. Besides, have you ever known of a father, husband or son being made better by checker playing, have you ever known of a prayer meeting or Sunday-school being organized through the influence of this game. You never did. Where then is the good? If there is no good there must be harm, if there is harm we must reject it.

Again, God's word says "abstain from all appearance of evil." It does seem to me that any Christian can see that this game is not of God, that there is no good in it and at least there is appearance of evil in it. If there is but the appearance of evil, God's word says, "abstain from it." Who can tell how many persons there are that have filled gamblers graves, who received their first impression of gambling by seeing their father bend over a checker board.

In the next place, checker playing is wrong because it tends to worldly mindedness and this God's word condemns. It is also wrong because it destroys Christian influence. In conclusion I will say that God's word says, "whatsoever a man soweth that shall he also reap."

J. J. GIBSON.

Pine Valley, Miss.

Serious offense has been given by Governor Stephens to those who observe the season of Lent. In utter disregard of their religious feelings the Governor has arranged his official dance at the mansion one evening this week. Right in the midst of that annual spasm of piety which is fixed to come on and go off with the regularity of a clock or the movements of the moon, Governor Stephens flings wide open his mansion doors and bids the people dance and be merry. Neither by appointment nor by impertinence do we undertake to settle this profound issue. Perhaps intermittent attacks of religion are better than no religion at all. If some kinds of piety hiber-

nate three hundred and twenty-five days in the year it ought to have shown it the respect due it for the forty days it ventures to walk in sad pilgrimage among sinful men. Certainly the Governor ought to explain why he violates the religious convictions of many people who think it wrong to dance during Lent; and while up he might throw out a word of apology to some of us who doubt the value of dancing at any time. At no time have we advocated the policy of holding a State prayer meeting in the Governor's parlors with a requirement that all State officers should attend in clerical garb or lenten countenances; but such a function would be as much in keeping with public sentiment and quite as appropriate to public needs as is the ordinary fashionable ball with its dresses and other paraphernalia cut too short at one end and too long at the other. We cannot defend the Ball any more than we can defend Lent.—*The Centinel Baptist*.

## Mozley's Lemon Elixir.

A PLEASANT LEMON TONIC

For biliousness, constipation, and appendicitis.  
For indigestion, sick and nervous headache.  
For sleeplessness, nervousness, and heart failure.  
For fever, chills, debility and kidney diseases, take Lemon Elixir.  
Ladies, for natural and thorough organic regulation, take Lemon Elixir.  
Dr. Mozley's Lemon Elixir is prepared from the fresh juice of lemons, combined with other vegetable liver tonics, and will not fail you in any of the above named diseases. 50c and \$1 bottles at all druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

Constipation of the Bowels may be easily cured by a few doses of Dr. M. A. Simmons' Liver Medicine.

Ladies desiring a contented and happy old age should use Simmons Squaw Vine Wine or Tablets, commencing at forty years old, and continue during "Change of Life."

## A Gallant Confederate.

We clip the following from the *Confederate Veteran*, which is a high compliment to a hero of the Civil War.

COL. WM. A. MONTGOMERY, SECOND MISSISSIPPI REGIMENT.

William A. Montgomery, colonel of Second Mississippi, U. S. V., son of Olivia Feyer Moore, of Tennessee, and Charles W. Montgomery, of Mississippi, was born October 18, 1844, and was at Union College, Marietta, Georgia, Tennessee, when the war commenced. He was ordered home by his father when the state of Mississippi seceded from the Union, and was among the first volunteers from Mississippi, notwithstanding his father's protest on account of his youth. He joined the Raymond

Fencibles, of the Twelfth Mississippi Regiment, and went with that regiment to Virginia for the first year. He was discharged near the end of his first enlistment, and returned to Mississippi and joined the cavalry command of Gen. Wirt Adams.

Young Montgomery made his first military reputation at Fourteen Mile Creek Bridge, Mississippi, on May 12, 1863, the day that Gen. Gregg fought the battle of Raymond. Having been sent by Col. Gates, who then commanded at Edwards, Mississippi, to burn the bridges across the Fourteen Mile Creek, to impede Grant's army, and after burning all the bridges below Dillon bridge on the night of the eleventh, he stationed himself, with his detail of about ten men, at that bridge, perhaps one mile from Gen. Grant's headquarters, and over which his army was to pass the next morning. About midnight, while the bridge was burning, six negro men from the farm of Mr. Thomas Haman, who lived near by, came up, and thinking they were Yankees, proposed to show where their old master was in the woods near by, with all his movable personal effects. Montgomery sent to the Dillon place, got six axes, and put them all to work; and when Grant's army moved the next morning he not only had the bridge destroyed, but had a breastwork of trees on the opposite bank of the creek, where he awaited their approach, giving orders to his men not to fire till they heard his gun. As the stillness of that May morning was broken by the solitary sound of Montgomery's gun, fired into the head of the column at short range, every gun in the small Confederate squad was emptied into the squadron of the Federal cavalry. After this repulse the Federals charged again to near where the bridge had stood, to meet another volley from the handful of Confederates, and when the third charge was made to the bridge itself a Federal horseman in front exclaimed: "My God! the bridge is burned." Soon not less than fifty pieces of artillery and five thousand rifles were ranged upon the hill about a half mile away, and bore with fury upon the spot where Montgomery and his men lay, but they all escaped unhurt during a lull in the firing. This checked Grant's army on that road for that day. Gen. Grant, in his official report says that they had quite a spirited engagement at Fourteen Mile Creek, in which they lost twenty-four men killed and wounded.

At Champion Hill, four days later, Montgomery so attracted the attention of Gen. Wirt Adams that he promoted him to chief of scouts, which position he held until again promoted upon the field at Calhoun Station to captain of scouts known as Montgomery's. Many daring deeds after that made him exceedingly popular with his command. At Champion Hill, Jackson, Clinton, Coleman Cross Roads, Tinnin Monument, Bear Creek, Mechanicsburg, Decatur, Calhoun Station, Tipton, Deer Creek, Pritchard's Lane, Goodman, Concord Church, and Gypsie, he was conspicuous for his daring and his skill as an officer. He led the revolution that caused Ames to disband his militia and make it possible for the white people to redeem Mississippi in 1875. He was a member of the Mississippi Legislature in 1878 and again in 1898. He is a Mason, an Old Fellow, Knight of Honor, Knight of Pythias, member of Legion of Honor, Woodman of the World, and of the Baptist Church.

## Character Building.

There is a common impression that character is shaped and destiny determined by what is done in the great crises of life. It is important to bear in mind that these crises are not independent of our common hours, but that the work of giving form and bent to character is a matter of daily doing. The work goes on, not only in these moments which we call critical, when great issues hinge manifestly upon our actions, and the eyes of men are upon us; but also in the obscure hours of life, and along the great paths of life's common levels. Much of the work is done in secret, when no eye sees but God's. It will find full revelation in the clear light of eternity.—*Baptist Union*.

The New Testament churches were formed out of material which was first in the kingdom of God. We believe the kingdom of God existed before the churches were organized. We do not believe that the regenerated person gets into the kingdom by uniting with the church, but that he must be in the kingdom before he is ready for church membership.—*Baptist News*.

## MOZLEY'S LEMON ELIXIR.

Is the very best medicine I ever used for the diseases you recommend it for, and I have used many kinds for woman's troubles.

MRS. S. A. GRESHAM.

Salem, N. C.  
Flushed Cheeks, Throbbing Temples, Nausea, Lassitude, Lost Appetite, Sallow Complexion, Pimples, Blisters, are warnings. Take Dr. M. A. Simmons' Liver Medicine.



## THE BAPTIST

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## ANNOUNCEMENTS.

We are making a new mailing list from the books of the *Record* and *Layman*. In the rush of business, mistakes have occurred, and will occur no doubt again. Be patient with us awhile, and if mistakes are made, in your initials, the spelling of your name, or in the time to which you are paid, kindly and promptly inform us, and our best endeavors will be used for their immediate correction.

In a very short time we will print each week the date to which each subscriber has paid, on the margin of his paper, so do not look for written receipts hereafter.

A number of sample copies will be sent out during the next few weeks to persons who have not received the paper. Brethren, examine these, and do not defer this matter, but act at once.

T. J. BAILEY, Bus. Mgr.

"Turkey and Greece are said to be the only countries now in the world without telephones. Of course the reference is to countries which are regarded as civilized. In Sweden there is one telephone to every one hundred and fifteen inhabitants. Switzerland comes next with one phone to every one hundred and twenty-nine inhabitants."—*Baptist News*.

## EDITORIAL.

## "The Power of Darkness"

The expression, "the power of darkness," is used in contrast with "the Kingdom of God's dear Son." Satan has a real dominion, a veritable kingdom. He as absolutely reigns over the world of wickedmen as Christ reigns over the righteous. "Darkness" is used as a metaphor of that which is wicked. The Devil reigns in wickedness. It is his purpose and his glory to do wickedly and to have others do so. Men who are in his kingdom are under his power and he is always prompting them to do wickedly.

He has many fields in which to exercise their powers. He makes them lie, for he is "the father of lies." He makes them steal, he makes them profane the name of God, he makes them cheat, and swindle, he makes them use short yards, and light pounds, he makes them make, sell, and use intoxicating liquors. He is the author of all the vile practices that men follow. While in "the kingdom of darkness" men cannot be reformed permanently.

The Devil either entices, or goads, men in his service, which ever seems most befitting to his purpose, and he has the cunning of a serpent. The only hope for men to escape his power is to be "translated" out of "the kingdom of darkness" into "the Kingdom of God's dear Son."

By a living faith in the living Redeemer we may have "Christ within us, the hope of glory." Then it may be said, "Greater is he that is in you than he that is in the word."

## The Meat of Jesus.

Jesus said to his disciples, as he sat at Jacob's well, near the city of Sychar, "My meat is to do the will of him that sent me, and to finish his work."

Here we have the great purpose of our Lord as a pattern for us. The "meat" of Jesus was to do the will of him that sent him. As one sent, he was a missionary. He was loyal to the source of his appointment. He lived, as well as prayed, "not my will, but thine be done."

If we would be true to our mission we must have this spirit. It is not enough for us to quietly submit to the divine will, but we must delight in it. It must be to us more than our necessary food.

The meat of Jesus was not only a willingness to abide the will of the Father in a passive sense—this, some would regard as a great virtue—but his joy was active, it was "to finish his work." God has given to each of us "a work" and it should be our meat to finish it, as did Jesus his.

## College Tidings.

I am just in from Wesson. What kind of a time? Glorious, man, glorious! Who ever made a visit to Bob Purser and his noble flock and had anything but a glorious time! We took a joint collection for Mississippi College and Ministerial Education and raised \$100.00, and then the Woman's Society put in \$5.60 in addition. George Watson started the subscription with ten dollars and John Thompson finished it up with "whatever you lack of the hundred." The people seemed glad to give and we were all happy. There are many fine folks at Wesson. They know how to live and they know how to give. God bless them evermore.

Dr. J. H. Hackett is standing by me nobly. When did he ever fail if there was anything good to be done? I was wishing that all our pastors could be editors if it would teach them to help like Dr. Hackett. He has sent \$10.00 from his noble little band at Forest and \$10.45 from Enterprise, as bad as the weather was, and he promises two more collections "when the freeze is over." He brags about Forest and Enterprise like a young bridegroom about the new bride. Well, I held a meeting with him at Forest once and he can't get up a quarrel with me by bragging on those folks. I want to go to Enterprise sometime, not because I doubt his word, but just because I want to see those folks that he commends so highly.

But here are a score of contributions coming from every direction. I can't ask space to say what I would like to say about each one. Read the list, thank the Lord, and go thou and do likewise:

Winona church (in addition to ten dollars already given) \$56.00; Senatobia church (in addition to fifteen dollars already given) 35.00; Cleveland church, College 31.50; Ministerial Education 10.00, 41.50; Biloxi church 15.50; H. J. Vandlandingham and wife, College 5.00; Ministerial Education 5.00, 10.00; Mars Hill church 6.00; Okolona Earnest Workers 6.00; J. M. Shaw, Sr., Natchez, 5.00; H. M. Patterson, Como, 5.00; Magnolia church, Ministerial Education, 14.25; Magees Creek church, Ministerial Educa-

tion, 4.05; Damascus, Copiah county, 3.65; Smyrna church 3.20; Mrs. Annie E. South, Steens Creek, College 2.50, Ministerial Education 2.50, 5.00; Mrs. A. E. McKay, Hickory Flat, College 2.00, Orphanage 1.00, 3.00; Mrs. E. N. Strade, Collinston, La., 2.00; B. F. Williams, Carrollton, 3.00; J. E. Phillips, Port Gibson, 2.00; Rev. P. A. Haman, College 1.20, Ministerial Education, 1.20, 2.40; Mrs. H. E. Haron, Mohem, 1.00; Byhalia Sunbeams 1.00; Miss Emma Edmonds, Corinth, 1.00; Rev. E. L. Wesson, Corinth, Ministerial Education, 10.00; A sister, sent by E. L. Wesson, Ministerial Education, 5.00; Peele Quinn, Water Valley, 1.00; Placombo church 1.00; R. S. Thomas, Plantersville, 10.00; Hebron church (sent to Bro. Rowe) 20.00.

Dr. Pace writes me that a good collection is being made at Hazlehurst, P. H. Lowrey writes that Batesville is at work and will "send in" soon, and Bro. Sam Ellis tells me that Hermanville will send about \$25.00. Many churches have postponed "College day" on account of bad weather, Mission collections, etc. We need \$2,000.00 and it will be so easy to get it if the rest of the churches will do their part. Who next?

Your brother,  
W. T. LOWREY.  
Clinton, March 6th, 1899.

Among the pleasing events of recent occurrence was a visit last Saturday from our long-time ago, and much esteemed friend and brother, Dr. J. B. Searcy, The able and popular editor of "THE BAPTIST," Jackson, Miss. We have known Bro. Searcy more than forty years, and it has been years since we last met till Saturday last. We were with him in scenes of comfort and sorrow when he was young. About the sixties our brother went to Arkansas, where he has lived an active, laborious and useful life till a few years since, when he made Mississippi his home, and where God has given him a wide field of work, where he may sow and reap for eternity. It afforded us much pleasure to meet Bro. Searcy, and our pleasure seemed mutual. We were pleased to see him in good health and well preserved. Few men in our Southland, if any, worked harder or done more good in the same time than Bro. Searcy. "They that sow in tears shall reap in joy." May God bless our brother and make him very useful in his cause. Call again.—*Mississippi Baptist*.

Righteousness exalteth a nation. But sin is a reproach to any people.

## NEWS AND NOTES.

Dr. McConnell, of Lynchburg, Va., has been called to succeed Dr. B. H. Carroll as pastor at Waco, Texas.

Our contribution to Cuban Missions amounts to \$10.20. Hurrah for the Little Folks and their friends.

Dr. J. B. Hawthorn has resigned the pastoral care of the First Baptist church, Nashville, Tenn. Failing health is given as the reason.

Dr. Rowe writes from Starkville on the sixth, that "Dr. Sellers had a bad day." This great, good man's life seems to be in a trembling scale. God knows best.

A colored Brother by the name of W. M. Young, sends five cents for Cuban Missions, and wants to know the name of David's mother. We are too busy to look it up. If somebody knows they may tell.

Dr. Powell, writing from Cuba, says: "One night after preaching forty-two believers presented themselves as candidates for baptism." Here is an open door before us. Will we enter it with the Gospel?

Brother Newton Breland, of Anson, Mississippi, likes our name, THE BAPTIST, and what it stands for. He was delighted with Bro. Hall's article on "Eternal Security." He rejoices that the paper promotes harmony and truth.

Rev. D. W. Whittinghill, of the Coliseum Baptist Church, New Orleans, asks that pastors and others will keep him posted about Baptists moving to the city, that he may be able to visit them and get them in the church.

We are sad to note the death of the little son of Richard Griffith, the esteemed Superintendent of the Baptist Sunday-School in this city. This sweet child was the only son, and about six months old. "Of such is the Kingdom of heaven." We extend earnest sympathy.

Just after the forms of last week's paper were locked up, the following telegram came, "Pontotoc, Mississippi, March 4th, 1899. We are sad. Our Superintendent, C. B. Mitchel, is dead.

R. A. COOPER."

We extend sympathy and condolence to the bereaved ones.

The Southern Baptist Press Association will meet in New Orleans the 22d of this month. A good program will be rendered.

"The Ladies Aid Society did a beautiful thing when they gave to the Deacons a check for two hundred dollars to go on this year's payment on the new church lot. The Society has been helpful to the church in many ways. It deserves and receives cordial support. Its work is appreciated."—*Greenville Baptist*.

We spent last Sunday at Lumberton. This is one of our Mission Stations, at which Brother W. B. Holcomb is missionary pastor. We have a very small church there, less than a dozen members, but they are good people. This is a great Methodist town who seem to be noble people. We preached in the morning and at night to good congregations.

Volume 1, No. 1, of the *Greenville Baptist* is on our desk. It is a small three column, four page monthly, published in the interest of the first Baptist church, Greenville, Miss., by the pastor, Rev. W. M. Barr. In his salutatory Bro. Barr says of his paper: "It aspires only to a local circulation and its purpose is to aid the First Baptist church of the city in its work. It distinctly insists that it is not to take the place of our State paper, THE BAPTIST, published at Jackson. On the other hand, it will aid in every way it can to increase the circulation of the larger paper. THE BAPTIST, as the organ of our State Convention, ought to be in every Baptist home in the church." We commend Bro. Barr's zeal and hope his effort may be successful.

"A telegram from West Point states that the Mary Holmes College, an industrial school for colored girls, was burned to the ground Monday morning. This institution seems to be in hard luck. It was formerly located near the city limits of Jackson, being destroyed by fire several years ago."—*Commercial Appeal*.

Later, in the same town, the cotton was fired by sparks from a railroad engine, which soon destroyed the Compress and other property to the amount of some \$300,000. The total loss from both fires is estimated at \$700,000. But the greatest horror was the burning to death of Mr. McDaniel, the Compress weigher, who, in attempting to remove the books from the office was entangled in the flames and burned to death.

Dr. R. H. Graves writing in the *F. M. Journal*, says of the South China Mission: "The baptisms will number some two hundred and fifty, nearly twice as many as we have had for any previous year." Nothing succeeds like success.

Rev. Solomon L. Ginsburg writes of the work in Brazil: "In Sanfidelis the work of Jesus is growing wonderfully. I have had the pleasure to baptize over twenty believers here last week and there are over twenty awaiting baptism."—*F. M. Journal*.

In answer to a telegram we returned to Poplarville on Wednesday of last week, where Bro. W. B. Holcomb had been continuing the meeting of which we spoke last week. We remained from Wednesday night till Saturday night. The congregations were very large and the interest deep. There were twenty accessions to the church, and many others were forward for prayer at the close. Bro. Holcomb and his co-laborers are doing a great work for our cause in this portion of the State. May the Lord prosper them.

## Reads Every Line.

Kossuth, Miss., March 3rd, 1899.

Dear Dr. Searcy: I have wanted so bad to tell you what a good paper you was making. Second to none. And it is our own paper. When the first ones came I was so glad I cried. I read almost every line in each paper and try to be thankful that such a welcome visitor comes to our home each week. So many of your contributors I have known and loved for quite a while for their works sake. May the Lord bless you and Sister Searcy in your noble work is the prayer of.

FANNIE CONN.

Dear Dr. Searcy: In the many recent changes of pastors, Mississippi lost several good ones. Among them was Rev. Oscar Haywood, who is our beloved pastor of the First Church.

Perhaps it will be interesting to your readers to know of the good work Dr. Haywood is doing here. The situation was not favorable when he came, owing to division in the church, but by Dr. Haywood's faithful work and boundless sympathy, Zion has again resumed its place.

He preaches the Apostolic doctrine in a plain, practical, and forcible way, so as to move his people to higher conceptions of life and of God.

He is preaching the old time Baptist doctrines in an up to date way.

Many are being saved and added to the church. The large church house is always filled to overflowing.

M. R. COOPER.

Jackson, Tenn.

## Meeting at Poplarville.

Our church at this place has recently enjoyed a feast of good things. On the twenty-second of last month Bro. Searcy appeared in our midst, standing in Bro. Holcomb's pulpit in an hour after getting off the train. The meeting continued until last night, though Bro. Searcy's editorial duties called him home for two days, during which time Bro. Sammon and Bro. Bilbo assisted Bro. Holcomb in carrying on the services.

To those who have heard Bro. Searcy it is not necessary to say we had good preaching. The sermons grew better all the while, reaching the climax last night, when he used as a text the words of the Gileadite, "I have opened my mouth unto the Lord and I can not go back."

It was a precious meeting to many souls. The church has been strengthened in a stronger sense than by added members only, for a revival was experienced in many hearts, and many lives have been pledged to better service in the Master's vineyard.

There were twelve accessions by letter, and eight by experience, while there are still others much concerned. Three others ready for baptism.

The impressions made for good can be estimated only when we reach the other shore. Though few of us had seen Bro. Searcy before, he now occupies a warm place in the hearts of our people, who unite in praying that he may long live to preach so faithfully the Gospel he loves so well.

MATTIE H. SCOTT.

Poplarville, Miss., March 5, 1899.

Dear Dr. Searcy: We are getting on well here at Raymond. Our congregations are good, and the interest is fine. The fifth Sunday meeting was a real blessing to us. Let God's people meet with us again, that we may have another spiritual feast.

On February 21st, 1899, I joined in marriage, Mr. M. F. Grundy, of Forest, and Miss Hattie Fatch, of Raymond, Mississippi. These two young people are both Christians, and the families from which they came are among the very best in the State.

CHAS. L. LEWIS.



## Temperance.

### The Treating Custom.

W. H. PATTON.

The treating custom is one which should receive the earnest attention of Christians and temperance workers, leading, as it does, to excessive drinking and being pernicious in its effects.

While our custom should be the entire abolition of the iniquitous liquor traffic, it should work for every means to that end. In a report from a temperance asylum, showing that of 600 cases 458 became so from associating with drinking men and indulging in the treating habit. Of these 600, 200 were merchants, salesmen and clerks.

There is scarcely any solitary drinking in a saloon or other public place.

A statement from an eye-witness says he kept a record for one hour at a hotel bar. Fifty men drank and only four drank alone, the others coming in by twos, etc., to be treated.

The method of carrying on business resorted to by some firms lead many men to become excessive drinkers. In cities the wholesale houses have men to drum the hotels and furnish them with money to spend in treating their customers. Railroads have their representatives working for freight over their lines, and they have a fund to use in treating; and, while it is true that this practice is not so general as formerly, it is still a great evil. Treating is a legitimate item in the expense account of a great many traveling salesmen.

I met a man in New Orleans once that I had not seen for several years, and he wanted to show how much he thought of me by treating me. On declining, he wanted me to take a cigar. I did not smoke; but I must go to a soda fountain, then, and take a glass of soda water. Many men treat on alcoholic liquors who never treat themselves take anything stronger than lemonade or soda water.

I was in Mobile during Mardi Gras this year and I saw quite a number of boys and young men under the influence of liquor, and they would go into the saloons by twos, threes and fours, and would no doubt go round, each treating, and the consequence was they became intoxicated. I saw one old man being held up by his friends awaiting a carriage, and when he was put in he was perfectly limber. Some one said: "That is old man

S—; did not know he ever drank." I saw a prominent merchant and professed holiness man going into saloons with his friends and coming out wiping his mouth. He would not have gone in the saloon alone, but would go in, to treat or be treated.

An old man (an Irishman) told me to-day he had not taken a drink of whisky in twelve months; that he was at a neighbor's house (who had a jug of whisky) Christmas, and he told him he did not want to see it. He said he refused it—the first time in his life; that he had drank enough to drown him, and the way to quit was to remove the temptation. He said if it was here he would have it.

"Woe unto him who putteth the bottle to his neighbor's lips." SHUBUTA, Miss., Feb. 21, '99.

### "After Your Boy."

One of the delegates in the State convention of Christian Endeavors, a young business man, dressed in a natty rough-and-ready suit, every movement alert and eager and telling of bottled energy within, came suddenly upon a red-faced citizen who evidently had been patronizing the hotel bar. Button-holing the delegate a trifle unceremoniously, the latter said:

"What are you fellows trying to do down at the meetings? You are hot on temperance, I see by the papers. Do you think you could make a temperance man of me?"

"No," replied the delegate, looking him over from head to foot with a keen glance; "we evidently couldn't do much with you, but we are after your boy."

At this unexpected retort the man dropped his jocular tone and said, seriously: "Well, I guess you have got the right of it there. If somebody had been after me when I was a boy, I should be a better man to-day." — *Temperance Banner.*

Hon. John G. Woolley, of the *Lever*, the new temperance paper Chicago, expresses his determination to press the work of prohibition in the following burning words:

"And now by the heart of Fisk, stabbed to death in his own church; by the heart of Finch that snapped its strings and went to pieces from overwork on the depot platform among strangers; by the heart of Boole that ran down at midnight, worn out by the ceaseless strain of unrewarded years; by the heart of Frances Willard, done to death by the dead weight of burdens never lifted; by all our gallant dead; by every wife that is; by every

girl that loves; by every mother; by every child that lives and every one that may be born; by the church we love and serve; by our country; by the chivalry of our manhood; by the luxury of self-respect, let us keep right on!"

## Little Folks.

Dear Dr. Searcy:

I write for the children's page, and send you five cents for the little Cuban children.

Mamma gets your paper. I read the letters from the boys and girls.

I am ten years old. I go to the graded school.

I belong to the church. Brother Bailey baptized me last Spring. I have gotten a prize in Sunday-School for two years. I have gone every Sunday for two whole years. Don't you think that is good for me? Brother Price is our pastor now. I like him. He is a jolly man.

My little sister had the measles. She can't walk good yet. It settled in her limbs.

I think your paper fine.

Respectfully,

LEON McLEAN TROTTER.  
Winona, Miss., Feb. 20, '99.

Dear Editor:

I am glad you have a little folks column. I enjoy reading THE BAPTIST, and especially the little girls' letters. I am ten years old. I go to school. My mamma died when I was a little baby, and a dear sweet sister took care of me until I was eight, and then she died, and I came to Mississippi to live with a cousin.

You ask how it is that Methuselah is called the oldest man when he died before his father, Enoch. Genesis fifth chapter and twenty-fourth verse. "And Enoch walked with God, and he was not, for God took him."

Find enclosed ten cents for Cuban Missions.

OLEAN GEE BELL.  
Okolona, Miss., Feb. 25, '99.

Dr. Searcy:

I am seven years old. I can dry the dishes for Mamma, and sweep the floors, and carry in stove wood, and can do a good many things about the house. I am going to school.

My little sister takes THE BAPTIST. We like to read the little folks letters.

Well, I had better close. It might find the waste basket.

One of the cousins asks who loves to read books. I do for one.

Your little friend,

VIOLA SUQIE WILLIAMS.  
Clarysville, Miss., Feb. 19, '99.

Dear Dr. Searcy:

I am so glad you give the little folks a column in your good paper. I am a little girl twelve years old. My papa was a subscriber to THE LAYMAN. He gets THE BAPTIST. We all love to read it. Papa saves every copy.

I can help Mamma to clean up the house, and sweep the yards. I go to school every day. I am learning very fast.

Find enclosed ten cents for Cuban Missions.

Success to THE BAPTIST, and to the little cousins.

Your friend,  
DORA McCAIN.  
Bellefontaine, Miss., Feb. 21, '99.

Dear Editor:

I am a little girl twelve years old. I live in the country and go to school. My teacher's name is Miss Janie Walker. I like her very much.

Brother H. J. Legge has been our pastor for four years, but he resigned.

I will answer Effie Williams' question, "Who was born before his father?" It was Cain, because his father, (Adam), was created, and was not born.

How many little girls have read the New Testament through? I read it before I was ten years old, and have read a great many books in the Old Testament.

Your friend,  
MOLLIE MOTHERHEAD.  
Loxahoma, Miss., Feb. 26, '99.

Dear Editor:

Papa takes THE BAPTIST, and I like real well to read it.

I am nine years old, and can help Mamma do a great many things.

I go to school every day to Miss Annie Granberry.

I am living near Hopewell Church. Our pastor is Rev. J. P. Hemby. We have a good Sunday-School.

My papa is a doctor.

I wish every body would take your good paper.

Your little friend,  
ROSE DULANEY.  
Eupora, Miss., Feb. 21, 1899.

Dear Dr. Searcy:

We are little girls nine and twelve years old. We can do any kind of work. We help Mamma cook, wash dishes, make beds, wash, and do lots of other things.

Papa takes your paper and likes it very much.

You will find enclosed ten cents, for the Cuban Missions.

Yours truly,  
LUCILL and LILLA GATES.  
Crystal Springs, Miss., Feb. 27, '99.

Dear Dr. Searcy:

Our papa does not take your paper, but we get to read a friend's sometimes. We like it very much.

We live near the Baptist church. Papa and Mamma are members. Brother L. E. Wilson is our pastor.

We send ten cents for the Cuban Missions.

Our ages are nine and seven.

Your friends,  
MAYEVA and LILLIEBELLE JONES.  
McBride, Miss., Feb. 28, '99.

Dear Dr. Searcy:

I like to read the little folks' letters in THE BAPTIST.

I am seven years old.

My sister, Aimee, will be four next Monday. She and our little brother, Clarence Gambrell, send ten cents, and I send fifteen cents for Cuban Missions. I hemmed cup-towels and earned fifteen cents.

I study at home. I am very fond of drawing and painting.

I read in Young Folks' Bible, and memorize verses every Sunday.

Your little friend,  
VIRGINIA LEAVELL EDWARDS.  
Erwin, Miss., Mar. 1, '99.

Wesson, Miss., Feb. 23, 1899.

Dear Editor:

It affords me the great pleasure to write. I belong to the Wesson Baptist Sunday School. I have a fine teacher. I am twelve years old. Our pastor, Bro. Pursor, often speaks of the little orphans.

Bro. C. R. Dale was up there not long ago. He told us a long story about them. He told us how glad they were to see him at their Sunday School and how glad they were when he gave them that money.

Father takes THE BAPTIST. I enjoy reading it and especially the part for the Little Folks.

There are so many interesting letters from little girls. I never had such an interest in it before. May the Lord bless you all, is my prayer.

Yours truly,  
LELIA WATSON.  
Sherman, Miss., Feb. 26, 1899.

Dear Editor:

I like very much to read the cousins letters. We are keeping a boarding house now. We have three boarders.

Your friend,  
CLAUDE MORGAN.

Don't Neglect Your Liver.

Liver troubles quickly result in serious complications, and the man who neglects his liver has little regard for health. A bottle of Brown's Iron Bitters taken now and then will keep the liver in perfect order. If the disease has developed, Brown's Iron Bitters will cure it permanently. Strength and vitality will always follow its use. Brown's Iron Bitters is sold by all dealers.

To restore the Clear Skin, the Bright Eye, the Alert Gait and Sound Health, use Dr. M. A. Simmons Liver Medicine.

Success—Worth Knowing.

40 years success in the South, proves Hughes' Tonic a great remedy for Chills and Malarial Fever. Better than Quinine. Guaranteed, try it. At Druggists, 50c. and \$1.00 bottles.

Shorten the time of Confinement. Strengthen Mother and Supply Breast Milk or Child by using Simmons Squaw Vine Wine or Tablets.

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Sherman, Miss., Feb. 26, 1899.

Dear Editor:

I am a little girl thirteen years old. I like very much to read the Little Folks' letters. This is my first attempt to write to THE BAPTIST. I am boarding at Sherman. My home is in Strayhorn.

I go to school here. I study history, spelling, arithmetic, geography and grammar.

Your friend,  
EMMA WILLIAMS.

Ashland, Miss., Feb. 26, 1899.

Dear Bro. Searcy:

I am a little girl nine years old. Papa takes your paper and likes it. Bro. Lawrence is our pastor. We children love him. We have a good Sunday School. Mr. Lipford is our superintendent. Mrs. Cora Dickerson is my teacher.

My papa is a preacher and preaches to three Baptist churches. I send ten cents for Cuban Missions. Come to our Association. It meets with Ashland church the last of August.

LOY HORTON.

Crystal Springs, Miss., Feb. 26, '99.

Dear Editor:

I love to go to Sunday School. Mr. Offie Green is our superintendent. Christ was born before his father, for God was his father.

Excuse me for writing so much. You will find enclosed five cents for Cuban Missions.

Your little friend,  
LILLIAN INEZ SMITH.

Sebastopol, Miss., Feb. 27, 1899.

Dear Editor:

I am eleven years old. Papa takes THE BAPTIST. I like to read it very much. Mamma says she could not do without it. We have a Baptist church right at our door, but have no Sunday School. I am going to school and have a nice lady teacher. I send ten cents for Cuban Missions.

Your friend,  
NORA BARBER.

Sherman, Miss., Feb. 26, 1899.

Dear Editor:

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Your friend,  
CLAUDE MORGAN.

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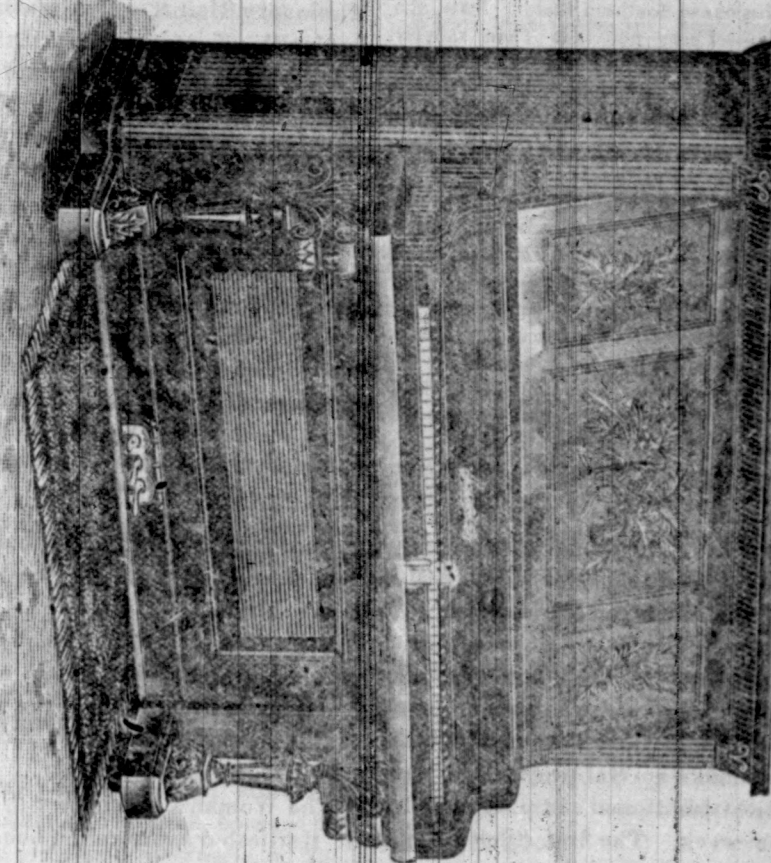
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## We Recommend to Our Patrons

THE FIRM OF

**PATTON & WHITE,**  
OF JACKSON, MISS.



FOR FIRST-CLASS

**PIANOS AND ORGANS.**

Or in fact anything usually kept in a FIRST-CLASS MUSIC HOUSE. They are the

**LARGEST DEALERS IN THE STATE**

and handle all the LEADING MAKES. Those contemplating the purchase of musical instruments will do well to open negotiations with them either personally or by letter. In either case we GUARANTEE prompt and FAIR DEALING. Their place of business is at

**318 East Capital Street, JACKSON, MISS.**

When writing to them, do not fail to mention the fact that you saw their notice in THE BAPTIST.

Rob Childbirth of its Terrors and Minimize the Pain and Dangers of Labor by using Simmons Squaw Vine Wine or Tablets.

**This is Certainly a Wonderful Chance.**

We are aware that our people who suffer from nervous, chronic or long standing complaints do not have the same opportunity to be cured as to the residents of the great cities where the most eminent specialists reside. Dr. G. H. Towner, Detroit, Mich. (P. O. Box 6), who has the largest practice in the world, and who is without doubt the most successful specialist in curing all forms of nervous and chronic diseases, offers to give free consultation by mail to all sufferers. Write to him at once about your case. He will surely cure you.

MOZLEY'S LEMON HOT DROPS.

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage, and all throat and lung diseases. Elegant, reliable, 25c at druggist. Prepared only by Dr. H. Mozley, Atlanta, Ga.

Shorten the time of Confinement. Strengthen Mother and Supply Breast Milk or Child by using Simmons Squaw Vine Wine or Tablets.

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HERE IS CASE OF MRS. J. A. DUVALL, Warrenton, S. C., writes:

"DEAR DOCTOR—I can say nothing but praise for your wonderful treatment, the Sana-Cure Cure. Any one who has seen me three months ago, and sees me now, would say I am a different person. I would have said if it had not been for you, my Catarrh, who rapidly was turning into Consumption, I had such awful spells of coughing that I would nearly faint. I can now sleep and my nerves are as steady as steel. My Catarrh is now a thing of the past. The effects of the Sana-Cure in my head and chest have entirely healed. The discharge has stopped and I am more healthy than I ever was in my life."

**Three Months Home Treatment Free!**

To introduce the Sana-Cure Cure in every community and prove that it cures when all others have failed, I will for a limited time send medicines for a 3 months treatment free. Send a description of your trouble, name, and P. O. address at once; on, write for Question Blank and prompt attention will be given you free.

Address DR. M. BRAY, Principal, National Dispensary, Dept. P. 27, 125 W. 12th St., Cincinnati, O.

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## WOMAN'S WORK.

CONDUCTED BY MRS. M. F. SEARCY,  
JACKSON, MISS.

## STUDY FOR MARCH

Missions in Southern States. State Missions.—"I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from evil." Missionaries, 730; baptisms, 10,411. Within the past decade the seriousness of the State Mission problem has been augmented by the rapid multiplication of factory towns and cities. Immigration, with its tide of Romanism, infidelity and socialism, is setting more and more in this direction.

Study Topics.—Baptist stronghold, the country churches. Movement of people to the towns. Need for churches in the towns. Need for help for the depleted country churches.

Let us not forget that next Sunday, the twelfth, is the beginning of "Self Denial Week."

We print this week suggested objects of prayer for each day in the week.

We urge the President of each Society to make an honest effort to have their women come together and make special prayer for each object mentioned in program for the week. The first, "Self Denial for Christ's sake."

Many of us are accustomed to deny ourselves new clothes, when we feel that we really need them. Extra nice things to eat at home. And when we are travelling we often walk a mile to save street car or bus fare, and deny ourselves the luxuries of the best hotels, etc. Do we deny ourselves these pleasures from the force of habit? Or do we deny ourselves that we may have more to give to the Lord's cause?

Sisters, let us think and pray over this, and ask ourselves if we are really denying ourselves for Christ's sake.

"The Lord loveth a cheerful giver."

WEEK OF SELF DENIAL AND PRAYER PROGRAM.

Sunday, March 12.—Self-denial for Christ.

Monday, March 13.—Our Home Mission Board.

Tuesday, March 14.—Special Fields and Special Needs.—The Frontier, Louisiana, the Mountain Section.

Wednesday, March 15.—Cuba, Our Great Opportunity.

Thursday, March 16.—Cities—A Modern Danger.

Friday, March 17.—A Southern Problem—The Spiritual Uplifting of the Negro.

Saturday, March 18.—Foreigners.

"Neither will I offer unto the Lord my God that which doth cost me nothing."

To the Missionary Societies  
Important Announcement.

It is made the duty of the Woman's Central Committee to appoint the delegates to the Woman's Missionary Union, which meets in Louisville, Kentucky, May 12th.

It would greatly facilitate the work of the committee, if those who can attend will send their names to me, as Secretary, at once, that the committee may select from these, with an assurance that those appointed will attend. Of course the appointment must be as widely distributed as possible. We sincerely hope the Societies will promptly heed this notice.

Mrs. W. R. Woods,  
Secretary Central Committee.

Dear Sister Searcy:

I am glad indeed that we have a department devoted to the Woman's Missionary Union in this State, and am sure that much good will be accomplished, and many encouraged by reading of the work that is accomplished under difficulties, by others.

The Woman's Missionary Union of Hattiesburg Church, (Lebanon Association), has had trials and difficulties, hardly to be expected in a church and town so large, but a few are faithful in season and out of season.

The Society almost expired during the recent yellow fever, but we began the New Year with a Christmas offering to China, and got a box off to the Orphanage. February, we made College month, to the extent of ten dollars and seventy cents.

We try a plan of Scripture study by taking different subjects, each one repeating a portion of Scripture bearing thereon, giving comments.

Then we have a Clipping Basket, which is filled by little appropriate extracts, letters, paragraphs, sketches, or tracts, found by any or all of the members during a week's reading.

These are read aloud by our Secretary, a good reader.

Our Society does not flourish as we would like, but we hope to do some good.

I have sometimes thought that women's minds and ideas were contracted and warped, because they have so many little trials of heart, and head, and hand, then they have to "manage," and practice so many little economies, that the most kind-hearted and charitable in disposition, are really niggardly in their contributions.

Yours in the work,  
Mrs. Ida Polk,  
Hattiesburg, Miss., Mar. 1, '99.

## Cuba and Missions.

A. J. A.

"Altho the people of Cuba have had a form of Christianity for four hundred years," yet, from all the information we have from that noble island, there is no doubt that it offers the most fertile field for missionary effort in all the world.

We are told that churches are every where; that religious exercises are almost without ceasing; that all marriages outside the church are illegal; that the children are baptized and confirmed; that the dead are buried with religious rites, and that "all ecclesiastical functions punctiliously performed." Notwithstanding all this religion there is no evidence of spirituality among the people, no regard for the Sabbath. The masses even make Sunday the day for all sorts of worldly practices.

In Cuba the church is a necessity from a social and political standpoint, since legitimacy depends upon having the name and date of birth recorded in the church books. Hitherto, church and state have been inseparably united, and hence the antagonism engendered against the state was likewise engendered against the church. Never did the spiritual advisers lift their hands and send relief to the suffering, and so it is that a large number of Cubans hate Roman Catholicism with as much intensity as they do the Spanish misrule.

In the midst of the great distress of the Cubans help came from the Americans. With a people disgusted with the emptiness and hypocrisy of Romanism, and with a friendly attitude toward their benefactors, we are the logical missionaries for Cuba. Yes, Americans will evangelize Cuba. Shall the Baptists lie supinely on their backs and see other denominations go in and possess the land, or shall they bestir themselves and heed the earnest words of Drs. Tichnor and Powell, and enter at once upon an effort that has no parallel in the history of Baptist missions?

As a word of encouragement to any who may doubt as to the advisability of Cuban missions, hear the words of a recent visitor to the island: "In eleven years he (Dr. Diaz) baptised three thousand people with his own hands. He planted seven missions and put fourteen men to work. In that period he was in jail six times. The authorities did what they could to annoy and hinder him in his work. The people listened to his message. In the war his missions were scattered, his helpers have been put to the

sword. At the present time there are about fifteen hundred of his converts left. What he did while under the ban shows what can be done in propitious circumstances. Hereafter it will be possible to build churches with steeples, and to preach the gospel boldly, and everywhere. The day for the Inquisition has past; the Cubans will hear, and believe, and obey."

## News Letter.

Dear Bro. Searcy:

Yesterday, the first Sunday, was a good day with us at Wallerville. A beautiful day, large congregations, spiritual service, and twenty dollars collected for Foreign Missions.

This is a noble church. A majority of the male members pray in public.

The Sunday-School is presided over by Brother John Gauding. Some members who had taken letters out of the church, on account of some trouble in the church some time ago, have brought them back, and everything is moving on harmoniously.

Professor J. L. Moore, of Georgia, is to teach a Normal Music School here in July.

Faternally,  
T. A. J. BEASLEY.

Dear Baptist:

To say I like you is putting it mildly. I may say I love you. I love your name. The first Baptist preacher that we have a history of, was called *The Baptist*. That was prior to 1641 too. He sustained the title well and so do you.

I love *THE BAPTIST* because it is a true exponent of Baptist principles and practices, from repentance to baptism and from baptism to the "all things" commanded by our Savior.

I love *THE BAPTIST* because it is to me a great big letter every week from the great Baptist family of Mississippi and telling all about what that family, (of which I was seven years a member) is doing. I wonder sometimes if any of them would care to hear from me, now that I am away. We are too much given, I sometimes fear, to forget friends after we are separated from them, although it may be only a state line that separates.

I am located in my native state now. Have a pleasant field of labor and an appreciative people. However, I sometimes feel that I am in Mississippi, as I am on the coast and only two miles from the state line.

L. N. BROCK.

Grand Bay, Ala.

## Little Folks.

Kossuth, Miss., March 3rd, 1899.

Dear Dr. Searcy:

I am a little girl not quite two years old. My mother and I live with my grandpapa Conn. His home is not far from Kossuth and ten miles from Corinth. I am very happy but hear with my grandparents and great-grandpapa Conn. My "farver" (W. D. Conn) is at school at the State University. Mother and I expect to visit him in the near future. My "granny" takes your most excellent paper. She thinks it is the best paper that comes to our home.

I can't write myself, yet, but I will have to get my "granny" to write for me this time. I enclose a nickel for Cuban missions. I am your little friend.

MARY CONN.

Forest, Miss., March 5th, 1899.

Dear Dr. Searcy:

Seeing so many nice little letters in your paper I thought I would try to write one. I am a little Baptist boy, six years old, I can read, write and spell. I have no brothers or sisters. I go to Sunday-school on Sunday and go to school all the week. I am in the second reader. Papa takes your paper and he and mama like it real well. I will send five cents for Cuban missions.

Your little friend,  
FORREST GRAHAM COOPER.

Grenada, Miss., March 4th, 1899.

Dear Dr. Searcy:

Anxiously do I await the coming of the *dear BAPTIST* to our home so I may read the sweet and interesting letters from "the little folks." I am nine years old. I go to school and like my teacher well. I am in the third grade. I have two sisters and one brother. My oldest sister (Mary) is in Blue Mountain attending school, making a speciality of music and elocution. I love to read, and at nights grandma reads aloud to us.

Hoping to see this, my first, in print, I am your little friend,  
JANE WILLIAMS.

P. S.—Enclosed find ten cents for the Cuban missions.

Hampton, Miss., March 6th, 1899.

Dear Bro. Searcy:

I am a little Delta girl eight years old. My grandmama takes *THE BAPTIST*. I so much enjoy reading the letters from the "little folks," thought I would write and answer Effie Williams question, "Who was born before his Father?"

'Twas Cain, as God made Adam a perfect man, so he was not born. I will ask one, "Who made the axe to swim?"

I send a nickel to Cuban missions.

Your little friend,  
ETHEL ALDRIDGE.

Dear Dr. Searcy:

As you have given the little folks a column, I thought I would write. I am a little girl twelve years old.

Grandma takes *THE BAPTIST* and we all like it very much.

I go to Sabbath-School every Sunday. We have a good Sabbath-School. Mr. J. W. Spencer is our Superintendent, and Mrs. Lais West is my teacher.

If I see this in print I will write again.

I enclose five cents for Cuban Missions.

With best wishes to Dr. Searcy and the cousins.

LIZZIE ALLEN.

Slate Springs, Miss., Mar. 5, '99.

Dear Dr. Searcy:

Seeing that one of my school-mates had written a nice letter to your paper, I thought I would write too.

My papa takes your paper and likes it, and grandma reads it more than any other paper.

I am nine years old. I have two sisters and three brothers, all younger than I.

We live near Antioch Baptist Church.

Sunday-School has been suspended during the winter, but will soon begin again, and I will be so glad that we will have some way to spend our Sunday afternoons.

You will find enclosed twenty cents for Cuban Missions.

With best wishes, I am,  
Your little friend,  
OLLIE PATRICK.

Dear Brother Searcy:

We take *THE BAPTIST*. I like to read the children's corner, with many others.

I am a little girl thirteen years of age. I am going to school. I go to Sunday-School every Sunday. We have a very interesting school.

Our pastor's name is Brother Jenkins. We all like him. He is a single man.

My papa is a Baptist preacher. Find enclosed five cents for Cuban Missions.

Your little friend,  
JEFFIE CHANDLER.

Maben, Miss., Feb. 28, '99.

Dear Bro. Searcy:

I am a little girl fourteen months

old. I can talk a little. I kick all the cover off of me at night when Papa and Mamma are asleep. I am a little missionary. I send twenty-five cents for Cuban Missions.

LOEL BRUNSON MORRIS.  
Barksville, Ky., Feb. 26, '99.

Dear Dr. Searcy:

One of the little cousins asked who of the little band loved to read *THE BAPTIST*. I surely love to get Papa's or Sister's paper to read the little cousins' letters. I love to read other books.

I am very lonely now. My little sister has just died, and I miss her so much.

We all had a hurrah of a time killing birds.

We were all surprised to see the sleet. It was the coldest weather. I reckon, ever was in this section of country. It froze a good many animals down here, but hasn't killed any for Papa.

I am so sorry that our school will be out. I love to be there every morning to hear books called.

It was because Enoch, Methuselah's father, never died, because he walked with God.—Genesis 5: 23-24.

How many of our little cousins love the Lord? I love the Lord. "I shall sing unto the Lord as long as I live and have my being."

Enclosed you will find five cents for Cuban Missions. I believe in helping the Missions.

Your loving reader,  
LOUISA BRELAND.

Anner, Miss., Feb. 1, '99.

## From Yazoo County.

Brother Editor:

We have been thinking for some weeks of sending you a few notes from Yazoo County. We see communications from many other parts of Mississippi, but nothing from this section.

Your scribe moved to this county the last week in January, to take charge of the Lord's work with three churches.

We were met with a hearty reception, and we had only to stay a few days before we found it continuous.

The Yazoo Baptists can make preachers feel good in more ways than one. They give him a good hearing, and know how to appreciate the truth when heard.

Another necessary feature is, they see that his table is filled with good things. Our people know what we need at home and at church.

Yazoo is one of the richest counties in the State, yet we find the

Baptists weak, as compared with the population. The cause of such weakness is not hard to find. Pastors have not seen fit to make their home here, consequently they were not able to put in much time in pastoral work.

When our sermon has been "said," only about half of the battle has been fought.

We need more churches supplied by preachers who are pastors.

Our people are inviting to a man who loves his flock. This means strength to both people and pastor.

We have had some very ugly crimes here as elsewhere, but we have some as good people here as man ever worked with. Your scribe has a large part of the county to work up. He has "writing enough to do to be an editor, riding enough for a doctor, and speaking enough for a lawyer." He has not been able to see all his people yet. Brethren Hemby and Marm did lasting good in this field during the last few years. May they do as much for another.

Bro. Marm resigned at Providence and leaves it pastorless. Bro. Cooper, they say, holds the fort at Liverpool.

*THE BAPTIST* is found in many of the homes and will be in many more if urgent appeals will effect anything. In no way can people make preaching more effective than by reading.

We are looking forward to two improvements: a pastor's home, to be located at Anding, and a circulating library. When once this field gets a permanent basis of operation for a good pastor, with plenty of good literature to supplement his work, it will be one of the best fields in the State.

Yours in the work,  
S. E. ELLZY.

Jefferson's Ten Rules

Never put off until tomorrow what you can do today.

Never trouble another for what you can do yourself.

Never spend your money before you have earned it.

Never buy what you don't want because it is cheap.

Pride costs more than hunger, thirst and cold.

We seldom repent of having eaten too little.

Nothing is troublesome that we do willingly.

How much pain the evils cost us that have never happened.

Take things always by the smooth handle.

When angry, count ten before you speak; if very angry, count a hundred.



## HOME READING.

## Working and Wishing.

The boy who always wishes  
That the world might be,  
But never sees his mettle,  
Is the boy that's bound to see  
His plans come to failure,  
His hopes end in defeat;  
For that's what comes when wishing  
And working fail to meet.

The boy who wishes this thing  
Or that thing with a will,  
That shall him on to action,  
And keeps him trying still,  
When effort meets with failure,  
Will one day surely win;  
For he is out what he wishes,  
And that's where "luck" comes in!

The "luck" that I believe in  
Is that which comes with work,  
And not the ever finds it  
Whom content to wish and think.  
The man who works calls "luck,"  
Will tell you every one,  
That success comes, not by wishing,  
But by hard work bravely done.

—Eben E. Rexford.

## St. Valentine's Agents.

"It wasn't a rosy little Cupid with a pretty smiling face, dimpled shoulders, and tiny bow. This valentine was a pretty little girl, who had come one bright February day, when the little brown birds were choosing their mates, to be a real little love message to them all, and make the whole family see what a poor place the big house had been without this precious human valentine."

She was a true little valentine, for she brought comfort, hope, and sunshine when she came, just three months after grandpa's death. A tender, helpful baby, to be loved and petted, ease the pain at grandma's heart, and make her mamma's life so much sweeter and better because of God's precious gift, her own wee valentine.

At first there was a great discussion about her name, for each member had her special favorite but it was grandma who settled the vexed question after all, by saying: "Call her anything you like; but she shall always be my precious little valentine."

So she was simply Valentine, and a very appropriate name it proved, for the true meaning of valentine is "love message," and this little girl's valentine included everybody—the beautiful and good, the ugly and unfortunate, the poor and suffering, and the discouraged and tired-hearted—as all true love messages or valentines do.

Now, little Valentine had a great many good and beautiful gifts

given to her by the Giver of all good things—a tender mamma, a beautiful, happy home, a strong little body, a sweet little face, and lots of aunts and friends, who were always doing all sorts of nice things for her pleasure and comfort.—Selected.

## The Railroad From Jaffa To Jerusalem.

The right to build a railroad from Jaffa to Jerusalem was granted by the Turkish government, in 1888, to Mr. Navon, a Jewish gentleman who lives at Jaffa. He sold the right to a French company for one million of francs (\$200,000). The road was completed on the twenty-sixth of September, 1892.

Three countries have contributed to the making of the railway. France supported the company who bought up the original concession, and also the engineering firm that constructed the works. Belgium supplied the rails, and the United States the engines and carriages. The five locomotives in use were manufactured at the Baldwin Works, Philadelphia. The carriages are lightly built, and suitable to warm climates.—Kind Words.

"My darling. We call you our sunbeam because you try to be gentle, loving, and obedient, and plant pleasant thoughts for us all when you run errands cheerfully, give up your rocking chair to little guests, and do not scold Aunt Nellie's baby when he upsets your baby house. These little acts are your sunbeams which brighten up our shady places, make mamma and all feel proud and happy, and make pleasant weather for us all the while," concluded grandma, gently.—Selected.

We get to longing at times for greatness, forgetting that simple goodness is better, is, indeed, true greatness. Just to live and help others, just to be pure and true and good—this is the best way to bless the world and to perpetuate yourself in the world. Recall again Princess Charlotte's prayer: "Lord, make others great; keep me innocent."—Selected.

Prayer does not directly take away a trial or its pain, any more than a sense of duty directly takes away the danger of infection; but it preserves the strength of the whole spiritual fiber, so that the trial does not pass into temptation to sin.—Stopford Brooke

## Obituaries.

## Johnie Fletcher.

The hearts of many were made sad on Friday, February 17th, near Rockport, Mississippi, when it was announced that Johnie Fletcher was dead. Sunday afternoon we laid him to rest in the cemetery at Galilee. 'Twas a lovely evening—the "mists had cleared away" and the sun in his beauty and grandeur, illuminated the earth, emblematic of the sunshine of God's love.

Johnie was a very intelligent, bright, noble, and withal, a Christian boy. As a brother, he was lovely, sedate, and cheerful. As a Christian, he was an example to all around him. As a church member, he was ever ready to assist when duty called on him to act. As clerk of the church, he discharged his duty with Christian fidelity from his connection with the church until his death.

Johnie was just budding into active life prepared to be an honor and pleasure to himself, and those around him. Then how sad for this noble boy to pass away so early in life.

'Tis sad that flowers must wither  
Ere kissed by the noontide sun;  
But when God walks into the garden  
He looks for the fairest one.

Dear Johnie's spirit soared  
On wings of faith and love,  
To meet the Savior he adored,  
In Paradise above.

With us his name shall live  
Through long succeeding years,  
Embalmed with all our hearts can give,  
Our praises and our tears.

A FRIEND.

## Ethel Watkins.

The dear little babe whose name heads this brief memorial was the infant daughter of Doctor and Mrs. Mittie Watkins. Ethel was born on the 21st of last May and died on the 21st inst. She had been a little sick for several days but was not seriously ill until only a few hours before death removed her from all suffering here. She was an exceedingly bright child. Though only nine months old her warm and affectionate disposition had endeared her to the entire family and her removal is the saddest affliction that has ever come to the home of the sorrowing parents. But why should they grieve? Their precious treasure has gone before them to that beautiful home where suffering is unknown. Its presence there will make stronger and more sacred the ties that shall bind to a better world than this.

The funeral services were conducted at the family residence, in the presence of a large number of sympathizing friends, by the writer, after which her remains were deposited in the city cemetery.

L. E. HALL.

Hattiesburg, Miss., Feb. 24, 1899.

## Jesse Seale.

As one who knew him and loved him, I feel impelled by inward promptings to pay this little tribute to the memory of Jesse Seale, who died at Troy, Pontotoc county, Miss., January 23, 1899.

He was the youngest son of Rev. A. J. Seale, of blessed memory, and Mrs. Adia Seale, now residing at Troy, Miss. He

was, from March 22, 1884, aged fifteen years, ten months and one day.

For ten days anxious relatives and friends waited by his bedside and administered to his wants everything that human skill could devise, but all to no avail; for Christ had said, "Father, I will that they also, whom thou hast given me, be with me where I am."

After suffering for ten days, yet bearing his pain with Christian fortitude, he completed his earthly course and crossed over the River.

He was the pride of his family, the favorite of the community; intellectual above an average, courteous and manly; a dutiful son, a kind brother and a warm friend. It is, indeed, beyond the power of finite minds to understand why one so young and promising should be taken from us. But we are consoled by the thought that "God knoweth best and doeth all things well."

Thou' he had united with no church, yet from his daily life and from his last words, we have every reason to believe Jesse is now in Heaven.

He leaves an aged mother, three sisters, two brothers, other relatives and many friends to mourn for him. Yes, we shall miss Jesse here, but hope to meet him in the streets of the Celestial City.

His teacher,

H. D. WILSON.

## A TEXAS WONDER.

## HALL'S GREAT DISCOVERY.

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emission, weak and lame back, rheumatism, and all irregularities of the kidneys and bladder in both men and women. Regulates bladder trouble in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned.

E. W. HALL.

Sole Manufacturer, P. O. Box 218, Waco, Texas.

For sale by all druggists.

## READ THIS.

Jackson, Miss., Feb. 17, 1899.  
I have for years been a sufferer from kidney and bladder troubles; I had tried all remedies that I could find, and had almost given up all hope of ever getting relief, until I tried Hall's Great Discovery. I am now using it and feel like a new man. Its effect is wonderful.

G. W. WILLIAMS,

Asst. Chief Police.

Feb. 25-12m.

The fear of God, of which the Bible speaks so much, is not a fright, but a reverence. Fright draws away; reverence draws near. We are frightened at a tiger, and we get as far away from it as we can; we reverence a good father, and we love to be near him. The fear of God is a reverence which draws us nearer to him; the fear of the devil is a perception of danger, and we fly away. A man afraid of God wholly misunderstands and misrepresents the heavenly Father, but reverence is an acceptable offering unto him.—Sunday School Times.

When Dr. Adoniram Judson was dying, he said: "I never prayed sincerely and earnestly for anything but it came, in some shape, probably the last I should have devised, but it came."

## A Texas Letter.

Dear Bro. Searcy:

You can hardly think of one further behind with general affairs than this writer. I literally do not have time to read the papers nor to write, except on trains.

This morning I am flying along through the rich lands of this marvelous State. Mrs. Gambrell stuck THE BAPTIST at me, saying, "read as you go," and I have read. Would you believe it? I have wept, as one after another piece was read from some one or about some one very dear to me. The floods of years have rolled back over me, bringing voices hushed forever on earth, but singing the triumphant song in heaven.

But the living are still walking in the good ways. I must not go into any particulars. THE BAPTIST is about my sort of a Baptist. Sound, without too much sound. It is plain to an ex-Mississippian that the strength of the State is coming to your support, as you are supporting the work and the workers of the denomination. At this guilty distance, things look well for the cause in my best loved State. Mississippi is not big as all outside, but big enough to be comfortable and do lots of work. And the men leading give promise of the work's being done.

Texas is booming. We have under our State Board one hundred and twenty-five missionaries. The Sunday School Board has about sixty. We need as many more. Our Board—the one I serve—expects to spend \$30,000 on State Missions. The field will raise perhaps \$50,000 additional in co-operation. We had one hundred and twenty-two missionaries last year, paid them and had a cash balance of \$1,700.

You hear a noise over here, but not from the workers. Did you ever hear of the man who sold one thousand frogs to a hotel? He drove his pond, got three, silenced the fuss, went to the hotel-keeper and said: "I will have to cancel that trade. I traded on the noise."

Things in Texas are on a large scale to suit the State. We are progressing with our great education scheme. Dr. B. H. Carroll is throwing his great strength into it. We expect to succeed.

Mississippi is making herself felt in Texas. Walke is near me, the same broad-minded, big-hearted worker as of yore, only younger. King is near, and McComb. Little and Gillon and Taylor are not far away, all useful and in great esteem. I am on my way to spend Sunday with Lattimore.

Texas is a giant State, but the sons of Mississippi College stand with the first. Better a College in a little place to make big men than a College in a big place to make little men. Where did our great men come from, any how?

I wish you well. Salute the saints. Heaven bless all who serve our Lord Jesus Christ in sincerity and truth.

J. B. GAMBRELL.

February 25th, 1899.

## The Girl Who Is Ever Welcome.

The welcome guest is the girl who knowing the hour for breakfast, appears at the table at the proper time, does not keep others waiting, and does not get in the way of being down half an hour before the hostess appears. The welcome guest is the girl who, if there are not many servants in the house, has sufficient energy to take care of her own room while she is visiting, and, if there are people whose duty it is, she makes that duty as light as possible for them by putting away her own belongings, and so necessitating no extra work.

She is the one who knows how to be pleasant to every member of the family, and who yet has tact enough to retire from a room when some special family affair is under discussion. She is the one who does not find children disagreeable, or the various pets of the household things to be dreaded. She is the one who, when her hostess is busy, can entertain herself with a book, a bit of sewing, or the writing of a letter.

She is the one who, when her friends come to see her, does not disarrange the household in which she is staying, that she may entertain them. She is one who, having broken the bread and eaten the salt of her friend, has set before her lips a seal of silence, so that, when she goes from the house, she repeats nothing out the agreeable things she has seen. This is the welcome guest—the one to whom we say "Good-bye" with regret, and to whom we call out "Welcome" with the lips and from the heart.—New York Fashion Bazar.

Society Hill, Miss., March 1, '99.

Dear Baptist:

I write, that through you, the friends, brethren and acquaintances of Bro. R. R. Turnage might know of his present critical condition. He has been for the past eight weeks unable to leave his bed at all, has been, and is yet, dangerously sick. He wishes very

much for his friends to know of his condition. He has suffered very much for the past two months, but has borne his sufferings as only God's children can.

Respectfully,

EMMA PUTMAN.

Baptists are, in a significant sense, a people of one book. They have no prayer-book, no "Standards," no creed, no "Confessions of Faith," that has no binding authority. The Bible is their sole rule of faith and practice. It follows that Baptists, of all Christians, should be the most earnest in their efforts for the dissemination of this precious book, that is able to make wise unto salvation all who receive its holy teachings into good and honest hearts.—The Expositor.

It is the business of the preacher to declare the way of the Lord and not to defend it. God's Word needs no defense, it calls for proclamation. The gospel is a message, and the one business of the messenger is to deliver the message. The message is its own explanation and defense, so far as any is needed. Let the preacher preach—Word and Way.

## An Old Idea.

Every day strengthens the belief of eminent physicians that impure blood is the cause of the majority of our diseases. Twenty-five years ago this theory was used as a basis for the formula of Brown's Iron Bitters. The many remarkable cures effected by this famous old household remedy are sufficient to prove that the theory is correct. Brown's Iron Bitters is sold by all dealers.

The great means of doing good though we cannot tell why or how, is by example. We are to be ourselves what we would have others to be. And this not only when others know it, but in all places; for I believe that even what we do in secret effects others.—Mary Lyon.

## WHEN TRAVELING

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feb-9

## Amos Owen Cherry Trees.

The finest cherries and largest cherry trees in the known world grow on the famous Cherry Mountain, near Ellenboro, N. C.

For the past few years trees from this famous orchard have been transplanted in the surrounding country and have proved a surprise to the people by their rapid growth, enormous size and delicious fruit. The trees grow very tall and spread out long heavy limbs and are filled with large black heart-shaped cherries. As many as five bushels have been gathered from one tree. The fruit is very fine in flavor and suitable for canning, pies, drying, etc., and ripening as they do in May and June they come in when other fruit is scarce and sell readily at ten cents per quart. Besides their great value as fruit trees they make the finest shade trees. Mr. Jno. T. Patrick, Chief Industrial agent of the Seaboard Air Line, after examining them and seeing their great value as a fruit and shade tree says: "These trees are rapid growers, they make a good shade and yield an abundant crop of large black cherries that find a ready market. One thousand trees will in five years from planting yield a revenue to the town that puts them out sufficient to pay town taxes, keep up the streets and work the country roads leading into the town."

"It would be a big advertisement that will be worth thousands of dollars to be able to say 'our town has fruitbearing trees enough on its sidewalks and public parks to pay the expenses of the town and build good country roads,' and will give you a world-wide reputation for thrift, enterprise and good judgment."

Mr. Patrick did not only talk, but acted on his judgment and we furnished to him and his agents over six thousand trees during '97-'98 season.

The trees can be set at any time from October 20th to March 20th and it is a very rare thing for one to die. So rare that we will gladly send another in place of any that die the first season, that has been carefully set out. We carefully pack all trees so as to arrive in good condition. We can furnish them either by mail or express one to three years old. Small trees grow off better and will make a large tree as quick as a ten foot one, but we will furnish them any size up to ten feet high. We prepay all trees when cash accompanies the order. So it does not make any difference where you live they will be delivered at the following prices:

ONE TREE BY MAIL	25 CENTS.
6 TREES " "	\$1 00
12 " " EXPRESS	1 75
20 " " "	2 50
50 " " "	5 00
100 " " "	8 00

One tree FREE with each order if you mention THE BAPTIST.

Send money by registered mail, P. O., or express money order or check, making the payable to FRANK BRIGHT, Secretary, and address:

## Cherry Mountain Supply Co.,

ELLENBORO, N. C.

References.—Rutherfordton Bank, Rutherfordton, N. C.; Southern Express Co., Ellenboro, N. C.

## \$100 Reward, \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

Address, F. J. CHENEY & Co., Sold by Druggists, 75c. Toledo, O.

## BELLS

Song Alloy Church and School Bells. Send for Catalogue. The C. & B. CO., Ellensboro, N. C.



## Obituaries.

### Mrs. H. S. Moody.

During our stay at Poplarville Sister Harriet Smith Moody died suddenly of childbirth. She was the wife of Bro. J. A. Moody, and one of the Lord's noble women. She was buried the day before she was twenty-three years old. She had been a member of the church eight years. The immense throng of people that attended her funeral showed how much she was appreciated in Poplarville. May the Lord comfort her bereaved husband, mother and father, sisters and brothers, and dear relatives.

### Mrs. Hornsby.

Died February 12, 1899, in the home of her son, Mr. Richard Hornsby, Church Hill, Miss., his mother, aged seventy-five years.

Mrs. Hornsby was well and favorably known. She had been a member of the Baptist church for many years. She leaves two sons and a number of grand-children to mourn her departure. But we know our loss is her gain. Let us strive to meet her in a land where parting will be no more.

Thou art calmly, sweetly sleeping, grandma,  
In the City of the Dead;  
And we know, grandma, that angels from  
the skies are keeping vigil  
Round your lonely bed.

P. SCILLA A. OAKMAN.

### Mrs. Mary Jane Keyes.

At Hamlet, Jasper county, Miss., on the morning of February 11, at 6:30 o'clock, she passed away with Jesus. Sister Mary Jane Keyes, wife of Brother Frank Keyes. She died as she lived, resting in God; was sixty-one years old, and a faithful member of Mt. Nebo Baptist church for thirty-eight years. She leaves an aged husband, five daughters six sons, and a great number of relatives and friends to mourn her death.

She was a daughter of Crocker and Bettie Duckworth. They were some of the founders of old Lee River church near Taylorsville, Smith county. God tells us to pray: May God bless the heart broken family.

Her dear nephew,

A. C. DUCKWORTH.

Hattiesburg, Miss., March 4th, 1899.

### Resolutions.

RESOLUTIONS OF RESPECT TO THE MEMORY OF BROTHER J. W. JONES.

Whereas, it has pleased God, in his infinite wisdom, to remove Brother Jones, who was a faithful member of the Baptist Church, and former Superintendent of Spring Hill Sunday-School,

RESOLVED FIRST,

That we believe, in his death, earth has been impoverished, Heaven enriched, and Christianity has lost a shining light.

RESOLVED SECOND,

That we, the members of Spring Hill Sunday-School bow with submission, knowing that God doeth all things well, and remembering that God needs the choice spirits of earth to fill up his Kingdom.

RESOLVED THIRD,

That we extend our heartfelt sympathy to the bereaved family, and pray that God

will indeed be a father to the fatherless, and a husband to the widow.

RESOLVED FOURTH,

That a copy of this be sent to THE BAPTIST for publication, and a copy be sent to the bereaved family, also that a copy be spread on the Sabbath-School record.

T. H. MOORE,

T. T. GOOCH,

MISS LOU NEELY,

Committee.

### Household Death.

SAMUEL EDWARD DUDLEY, SR., CAROLINE MALINDA BOLLS, SARAH CAROLINE (BOLLS) DUDLEY—THESE THREE.

The above are mentioned in the order in which they passed to their reward beyond. "He is wise in heart, and mighty in strength \* \* \* who doeth great things past finding out; yea, and wonders without number."

BROTHER DUDLEY.

Samuel Edward Dudley, son of Pulaski and Susan Dudley, was born near Huntsville, Ala., February 10th, 1827, and died at 5 o'clock Wednesday morning, February 22nd, 1899, aged seventy-two years and twelve days.

SISTER BOLLS.

This sainted Sister was born December 17th, 1807, in Warren county, Miss., and died at 2 o'clock Saturday morning, February 25th, 1899, aged ninety-one years, two months and eight days.

SISTER DUDLEY.

This lamented Sister was born September 21st, 1838, in Warren county, Miss., and died at 7 o'clock Saturday evening, February 25th, 1899, aged sixty years, five months and four days.

No one who knew the above trio—their lives, their deaths—could well speak or write of them separately.

Brother and Sister Dudley were married early in January, 1858. Sister Bolls broke up her home very shortly after their marriage and came to Utica to make her home with them. For forty-one years these three lived, thought, counselled together. How beautifully these lives blended!

Eight children were born to Brother and Sister Dudley. Seven of them live to mourn their loss.

Truly these deaths constitute a singular coincidence. How strange that the three should be taken within four days of each other, and two of them on the same day!

Humanly speaking, this looks hard, yet God has been gracious, very gracious to the Dudley family.

The day we buried Brother Dudley we saw upon the little tombstone, by the open grave, these words: "Wm. Pulaski, son of S. E. and S. C. Dudley, died Feb. 14, 1861, aged 2 yrs. 1 mo. 3 ds."

This shows a period of thirty-eight years and eight days without a death in the Dudley family. How gracious the Lord dealt with them! He was gracious in sparing the parents, and Grandma, to see their youngest child twenty-one years old. George was twenty-one last December.

Again, the graciousness of God to this family is seen in the six noble sons and the accomplished daughter who survive their parents. Five of these sons are honored and respected merchants. The other one, the Hon. W. S. Dudley, who is practicing his profession at Dallas, Texas, is fast becoming distinguished before the Texas bar.

The daughter is the wife of Mr. Zach. Griffing, who is manager of a large plantation at St. Joseph, La. These six sons and this daughter, all citizens of a high order, show forth the graciousness of God to their family.

## Our Baptist Periodicals

The Central Baptist says:—"For Baptist schools, no better periodicals can be found. They are unsurpassed by any other denomination, if at all equalled, and still our Society continues to improve their quality and add to their interest."

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Young People (weekly)	13	cts.	50 cts.
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Dr. EDWIN M. POTTER says of Young People:—"A paper in every way adapted, to the needs of our young people. I warmly commend it to them, and the commendation is seconded by the fact that we use Young People in our church."

D. W. FAUNCE, D. D., says:—"Our Boys and Girls, cleanest of type, whitest of paper, brightest of stories, finest of illustrations—the best of Sunday-school papers."

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JACKSON, MISS.

I shall make no attempt to speak of the individual characters and virtues of this trio. Their lives were so interwoven that it would be difficult to decide which was the most potent factor in shaping the characters of the noble seven—the six sons and the daughter—whom they have given to the world.

The same is largely true as regards their church. Forty-one years together, more than thirty-five of which they spent in beautiful harmony, working for the Master. All these years their membership was with the Utica church. And, from first to last, they were numbered among the most faithful of this band. What this dispensation of Providence will cost the work here, only God knows. How the pastor's heart grows faint as he thinks of "These Faithfuls" fallen! What a gap in the ranks!

We are sad. Our loss is great! But our faith is in God. He will strengthen our hearts, he will fill up the gap. We bow submissively and pass on realizing that, as regards our fallen comrades,

"Life's race well run,  
Life's work well done,  
Life's crown well won,  
Now comes rest."

J. L. Low.

Utica, Miss., March 3rd, 1899.

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J. H. ALLEN.

To restore the Clear Skin, the Bright Eye, the Alert Gait and Sound Health, use Dr. M. A. Simmons Liver Medicine.